Sumite

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Consumebatur

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S. U. M. INSTITUTION, KALIMPONG

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SUMITE

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SUMITE

1978

Editorial

For what advantage the Plus Two system was initially introduced by the educational authorities by way of a golden link between the High School level and the College level appeared very practical and promising during its primary stage. However, the practical experience and difficulties, the best teacher because the best eye opener, has disillusioned our hopes so confidently pinned upon the Plus Two system.

What's more strange is the fact that its foster-parents seemed to have accorded a step-motherly treatment to this stage of education so vital for the progressive and promising students. Such state of affairs is likely to confuse the students as they are likely to fail to discern head or tail of the educational programme proposed and propounded for their uncertain future.

In this context, the imminent change in the school syllabus and text-books, expected to be effectuated by 1980 becomes nebulous since the educational system, in our opinion, is blind of its aims and objects. This confusion automatically reflects itself in the selection of school subjects and text-books both of which are neither understood by the authorities nor appreciated by the teaching staff and the student body. Furthermore, the change of books was so far cheap but the introduction of new books is likely to be costly and expensive is sufficient to cause a nightmare for imaginative parents. This means, the value of the education is not likely to be commensurate with the cost that it involves in purchasing books and defraying other school expenses.

This is for the world-wide family of the Sumians engaged in different walks of life who occasionally stop, stare and enquire about their old Alma-mater. They may rest assured that through their good will, inspiration and valuable advice the School, the sacred temple of their education, is under God's guidance, moving ahead, progressing in all directions, having been committed to the cause of social upliftment of the masses in the hills. I hope, the Sumians, if they come across this magazine, will take time and trouble to turn over its pages to see one of its alumni of the year 1923 has expressed his historical reminiscences.

You may like to read them over and perhaps add your contributions to it in next issue.

In spite of short notice, this year, we were amazed to receive a spate of articles. Naturally, selection had to be made and edited for the purpose of this magazine. We would like to assure those who tried their level best to write out excellent articles hoping its publication in this magazine that nothing but the limited number of pages was the only consideration that reluctantly compelled us to set aside some of the finest productions.

—E. T. LUCKSOM

OBITUARY

The sudden news of the passing away of the Rev. William Mckenzie Scott on the 12th March 1979 plunged the members of the S.U.M.I. family into grief on the eve of their Annual Sports Meet. A condolence meeting was called in the morning of the of the 17th March and a condolence letter was sent to the members of the bereaved family.

The Rev. William Mckenzie Scott was born at Sialkot in the Punjab on April 1899. He went to Scotland to finish his studies and did his M.A. from the Edinburgh University and qualified himself as a padre as well as a teacher by getting the degrees of B.D. and Dip-in-Ed. from the same University.

He came back to India to serve as a missionary in 1924 and married Dr. Miss Helen Mckenzie, the same year. He served as the District Pastor until October 1943 by which time he had taught himself to speak Nepali as fluently as any native.

He took over the Principalship of S.U.M. Institution from November 1943. S.U.M.I. then had an Intermediate College which was later closed because of the introduction of the XI Class Higher Secondary Course. He was a versatile teacher, able to teach almost all the major subjects though English was his main forte.

Towards the end of 1955, he collapsed suddenly because of a tumour in the brain. He was taken post-haste to the U.K. and was operated upon successfully. He came back to Kalimpong in June 1957 to resume his duties. Thereafter, he served for about six years more until he finally retired in May 1963. He was given a hearty farewell on the 3rd of May 1963 and went back to Scotland via Africa. (Interesting excerpts from his accounts of the journey can be found in Sumite Vol. IX 1963).

The Late W. M. Scott was one of the main pillars of the then Kalimpong Football Association. He served the Association as an able umpire of both Football and Hockey. He also served as the Secretary of the Association for sometime.

He was genial, good humoured and fond of witty remarks. He was an able teacher and learning was fun with him. He was loved by the teachers and the students alike.

Fading away like the stars of the morning,
Looking their light in the glorious sun—
Thus would we pass from the earth and its toiling,
Only remember'd by what we have done.

"I will make thy name to be remembered" —Psalm xiv. 17.

LIFE IN A LAB. !!!

Anupam Sircar,
Class XI, (Science)

There will come a time when a housewife will be able to go into a special type of store, look through a selection of seed packets and choose her child by the label. Each packet will contain a one-day-old frozen embryo and on the label the buyer will be able to read the colour of hair and eyes, the approximate weight and size of body and Intelligence Quotient. There will also be a guarantee that the embryo has no hereditary defects. The woman will take the embryo she has chosen to her doctor and have him implant it in her. It will then grow in her body for nine months just like her own child.

The reader is expected to know that the construction of a living organism is a bio-chemical process. 'Life' can be manufactured in laboratories. But let us now see what nucleic acids have to do with life.

Nucleic acids determine the complicated process of heredity. The sequence of four bases viz. adenine, guanine, cytosine and thymine gives the genetic code for all forms of life.

There are two groups of nucleic acids whose names have become familiar to assiduous newspaper readers: RNA (Ribose-nucleic acid) and DNA (deoxyribose-nucleic acid). Both RNA and DNA are necessary for the synthesis of protein in the cells. Proteins of all organisms are built up of twenty amino acids. And the arrangement of amino acids in a protein molecule is determined by the sequence of the four bases in the DNA adds up to the genetic code. But even if we know the structure of the genetic code we are still a long way from being able to read the information hidden in a chromosome.

It is expected that we shall overcome the difficulty of programming cells with synthetic genetic information and be able to manipulate all our hereditary factors within the next twenty years.

Such forecasts of the future are possible because the DNA contains genetic information for building the cells, as well as all the other hereditary factors. The DNA can be said to be a perfect 'punched card' for the structure of all life

In 1967 scientists of Stanford University at Palo Alto, California had succeeded in synthesizing the biologically active nucleus of a virus. Following the genetic pattern of a type of virus called Phi X 174, they had constructed from nucleotides one of the giant DNA molecules that control all vital processes. The Stanford University scientists put artificial virus nuclei into host cells. The artificially produced viruses developed just like natural ones. Parasites that they are, they bullied the host cells into producing millions of new viruses following the arrangement of Phi X 174. Just as happens in an organism attacked by a virus infection, the artificial viruses burst through the host cells after they had used up all the host's vital energy.

Obeying the orders given by the DNA molecule, the cells produce millionfold combinations of protein molecules from amino acids. Each new combination corresponds exactly to the programmed sample. The Californian scientists calculated that the only 'Genetic Misprint' occurs in the creation of a hundred million new cells.

Barely fifteen years after the explanation of the DNA structure by Watson, Crick and Wilkins, an important scientific discovery was made. The Nobel-prize-winner Professor Kornberg and his colleagues succeeded in deciphering thousands of combinations of the genetic code for the virus Phi X 174. They had produced life in the laboratory in California !

Today it is an accepted scientific fact that memories are stored in memory molecules and that RNA and DNA molecules establish and transport memory contents. Mankind will be, in the foreseeable future, able to stop knowledge and memory disappearing when a man dies, and to preserve and transmit the intellectual possessions he has acquired.

We hope to live to see the hyper-intelligent dolphins 'programmed' in underwater research to go to 'diving stations' and apes 'programmed' to handle road-making machines working in the streets.

Scientists have been able to make a damaged scalp regenerate itself independently and have even managed to make amputated limbs to grow again.

They wait to make even gene-surgery possible.

The Place Of Physical Education

K. B. Pradhan B. A.

According to Charles A Bucher, — "Physical education is an integral part of the total education process and has as its aim the development of physically, mentally, emotionally, and socially, fit citizen through the medium of physical activities."

The basic purpose of physical education is to make the individual a better man, to enable him to become a better citizen, and to assist each individual achieve his maximum development in meeting effectively the demands of living in a society.

Physical Education is an integral part of general education. According to the old conception it was restricted to an education of the physical, that is, body building and fitness aspects of the human organism. The recent trend is that it is the concern of physical education to help the child in his emotional responses, personal relationship group behaviour, mental learnings and other social and ethical outcomes, in addition to the development of muscles, bones etc and of general fitness.

Physical education has suffered in the past because it was thought in terms of exercises, skills muscle building or pers. ... Now, physical education is looked upon as an integral part of general education which is concerned with the physical, mental, emotional and social development of a child.

The goals of education are as below :— 1. Health, 2. Command of the fundamental processes, 3. Worthy house membership, 4. Vocation, 5. Citizenship, 6. Worthy use of leisure, 7. Ethical character.

Physical education has an important role to play in the achievement of these goals or objectives through general education.

Physical Education contributes to both physical and mental habits. Health is not freedom from disease but a condition of all round efficiency of the human mechanism mentally, socially and physically which helps him to work efficiently and live fully.

Activity is the basis of life. Physical education is advocated as one of the means of attaining healthy development. It also helps the growth and development. Physical education through proper use of the organs of the human body, contributes to physical and mental health. The physical education helps the all round development of the body and the neuro-muscular co-ordination leading to physical efficiency and motor skills. Activities, games, etc. are found to be interesting and mentally relaxing. Physical education also helps to some extent in the correction of physical defects. In short, it can be said that physical education contributes to the development and maintainance of health.

The fundamental processes in physical education are the physical skills. Most of the child life is play life and the success depend on the attainment of skills by the child. He must master the fundamental skills in various movements and activities. School athletic and leisure time sports demand training in fundamental physical skills. Physical education contributes to the attainment of these skills. Many of the contributions made by student leaders in school are due to their improvement of skills through physical education.

Physical and mental health has characteristic development through physical education. It will help the child in his future employment. His efficiency of work is increased. The qualities such as leadership, sportmanship, co-operative effort developed through physical education will also help the child in his vocational responsibilities.

Physical education provides the means of interesting active and constructive adventure, Physical education offer sample opportunities for occupation during leisure time. Infact, physical education is the only unit in the school system that contributes to the worthy use of leisure. It trains the child in various games, sports, competitive events which will help him to participate whole - heartedly in leisure time activities in his after life.

Thus physical education has an important place in general education.

A MAN WHOM THE WORLD FORGOT—MICHAEL MADHUSUDAN DUTT

Sujan Sircar
ISC. Agri

All of a sudden
My Glance falls on you
O great poet of poets!
You continue gazing at the world
Being perched high in this fashion in one corner
Of this beautiful heaven.

With your visionary eyes,
Are you still searching
For some ideals-which are higher and nobler
For human life?
Are you still knocking
At the golden gate
Of progress and prosperity
Of Bengali Literature?

You were no man,
But a celestial being
Sent by God from heaven
To this mortal world
To raise up Bengali literature
To height unseen.

We bow to thee
In solemn reverence
Our heart pains to know
That you are no more with us
But you will always live
In your great masterpiece.

You will live as long as
The river flows
The mountain stands
The bird chirps
The sun shines and the star twinkles
In the blue firmament.

One, two, three...Ha !
Karate Demonstration.

Kawali Group in the
Foundation Day.

Madhyamik Examinee—
Work Education Final.

The Sign of the Four—
Judges at Foundation Day
Debate

HILARITIES BETWEEN TWO AMERICAN PRESIDENTS

Arunava Mukherjee
Class XI (Sc.)

Two presidents (i) Abraham Lincoln ii) John Kennedy had been the renowned Presidents of the U.S A. were brilliant men and did much humanity. Here are some remarkts of coincidence, taken from "News " Kenya. They testify to the impish er on the fate which plays pranks lives of the mortals below :

esident Lincoln was elected in 1860; dent Kennedy in 1960.

L the Presidents were concerned with e issue of civil rights.

the presidents lost children throughleath, while in office.

n's secretary was named Kennedy.

edy's secretary was named Lincoln

the Presidents were killed on Fri- in the presence of their wives.

7. Both were shot in the head from behind.

8. John Wilkes Booth shot Lincoln in the theatre and ran into the warehouse.

9. Lee Hervey Oswald shot Kennedy irom the warehouse and ran into a theatre.

10. Booth was born in 1839, Oswald in 1939.

11. Booth and Oswald were both murdered before going to trial.

12. Both Booth and Oswald were southerners favouring unpopular ideas.

13. The successors of Lincoln and Kennedy were both named Johnson.

14. Andrew Johnson was born in 1808, Lincoln Johnson in 1908.

15. The name Lincoln and Kennedy each contains seven letters.

ON POINTS

nstrated person with a view ting a suicide, climbed up the tall building. As he was about his fatal jump, he was dragged nother person. While asking the oing so, another person replied : you are more disappoioted, my is also considerable. As I possess Belt', I have got the 'Reserved preference to you and so, you y some other time."

A world champion martial artist, who was a 'Black Belter' also, was supposed to fight against another champion. On scheduled hours both the champions were in the arena. Before the actual fight was on, an announcement was made like this : "Ladies and gentlemen, it's my great pleasure to announce that our champion has snatched away the title of world championship from his opponent—the Black Belter—defeating him on legal points. Fortunately, our champion possesses a 'Tribal Belt."

Now, at lenght, ecologists have realised that it is the interaction of constituent environmental constants, changes and cycles with stable groups of organisms to the orderly progress of evolution and survival. Let the nature take its own course. We should keep well abreast of the methods of conservation. Thanks to the govt. that the steps are now being taken in order to conserve natural, resources, forests, soil, water and wild life.

STUDY OF MATHEMATICS—A PERENNIAL PROBLEM !!!

D. Sharma B.Sc. (Hons)
Chemistry Department

Dennis Diderot, a courtier of Catherine of France, on being informed that a certain learned mathematician Leonard Euler, was in possession of an algebraical demonstration of the existence of God, challenged him to prove it publicly. Moving towards Diderot, Euler said gravely and in a tone of perfect conviction.

"Sir, $\frac{a+b^n}{L}$, hence God exists"

Diderot, to whom algebra was Hebrew, was puzzling and abstract and he accepted defeat !

Mathematics is such a subject that hardly 20 to 25% of the world population can understand it logically. It is used in almost every field of Science, Technology and Commerce. Everyone tries to use its technique in solving small or big mathematical problems starting from digital countings to the velocity determination of this Galaxy. In spite of its frequent use in everyday life it is sadly neglected by most of the people. This negligence is not due to lack of thinking power but due to non-availability of proper guidance. As soon as a student leaves his studies, he totally departs from the contact of this subject. In his later life, the subject becomes so much uninteresting that he neglects even a simple calculation. This is not the defect of the student but the subject itself is like that, since the more you neglect it, the more you seem to forget. Here, a question may arise. Why should a person bother about factorising $a^3+b^3+c^3-3abc$ or solving simultaneous equations when he is equipped with every necessity of life to live with. This is true, but to acquire all these charms of life he requires a healthy brain, which is possible only if it is sharpened properly. In my opinion, there is no other brain-sharpner better than mathematics.

Though it is a compulsory subject both at primary and secondary levels, an average student fails to drill it in his mind. This must be due to some defects either in existing school syllabus or in the teaching techniques. The primary aim of learning mathematics is to encourage young people to think. We should make efforts to achieve this aim alongwith the modernisation of maths syllabus. A fundamental

...in the form and content of mathe... teaching at elementary and high ...evels was pioneered by the United ...st two decades ago. A gradual ...lar type of change in the system ...e place in our country also over ...st few years.

...In fact, a new method should be ...ed and more stress should be given ... problems based on logical thinkings. ... opinion, the power of reasoning ... improved by solving such problems. ...ange, however, does not work for ... at the primary level, so we can ...opt at the secondary level. At ...entary and primary levels, the pur... mathematics teaching is to acquaint ...ls with natural numbers and method ...ng, to introduce the four rules of ...ic and to make them familiar with ...imal points. At the secondary level, ... solve more difficult problems of ...tics, algebra and geometry. At both ... the emphasis is generally laid on ...ing the skill to solve some pertinent ...s. One serious drawback of this ... training is that stress is laid ... on 'hows' of mathematics rather ... 'whys'. There is a lot of problems ... need to be clearly explained to the ... The age old procedure of multi... is still carried on without under... the logic behind it. For example, ... the multiplication of 42 by 28. ... procedure of doing this is as follows ;

$$\begin{array}{r} 42 \\ \times\ 28 \\ \hline 126 \\ 84 \\ \hline 966 \end{array}$$

However, an average student at primary level fails to understand logically why the partial product 84 in the second row is written shifted one place to the left unless the reason for it is explained clearly by teacher. Actually, the multiplication is done by 20 in the above example and not by 2. The procedure can be explained thus : $42 \times 28 = 42(20+8) = 840 + 126 = 966$.

Consider another very simple paradox that appears at higher level when students are learning to solve simultaneous linear equations. The following set of simulta. neous equation

$$3x + 5y = 9;\ 2x + \frac{10}{3}y = 7$$

has no solution at all. The solution is contradictory since the parallel lines cannot meet, This fact is generally ignored and students find it difficult. Normally, if a certain problem is found difficult to solve the students deliberately omit it. This type of defect arises out of the lack of reasoning power. To increase this power, one must practise all over again, until the result is obtained. The fear of mathematics can be dispelled if the 'whys' are exlpained correctly to the students.

To an average student, mathematics is Urdu. They copy the problems solved by the teacher but never try to understand the procedures. Students of today, try more towards getting through in the examinations rather than towards gaining knowledge. It is an injustice done on the part of a student if the method of teaching itself is unscientific.

Thus, the new method of teaching maths involves three things : (i) developement of logical thinkings (ii) a change in

existing school syllabus and (iii) a change in the method of teaching maths. One of the aims of teaching mathematics is to instil in the minds of students the logical sequence of solving mathematical problems. If one has understood the logic, one can derive the results at any later time if the need arises. In higher classes, the students should be taught to look into the 'whys' of a problem along with the practice of solving a large number of similar problems. A simple lecture on a geometrical proof without drawing or a talk on quantitative analysis will be as useless and uninteresting as a lecture on the theory of playing 'Guitar' without first listening to a record of some eminent guitarists or attending a lecture on 'Yoga' with physically doing it.

This basic defect can be avoided if we can step in this field with a spirit of boldness and confidence. There is no dearth of good teachers in this country. All that it requires is to arrange and organise refresher courses for them, so that the teachers become well aware of the latest tools and method of the trade and their effectiveness. There are summer school Institutes which enable the teachers of secondary schools to come in contact with the mathematics teachers in the University. Thus teachers at school level are benefitted both by knowledge and the latest teaching techniques useful for secondary school students. The duty of a mathematics teacher is not only to impart information but also to develop the innate ability of the students to use the informations imparted. This is possible only if the teacher is fully confident about his subject. We should strive to achieve this aim in our school.

NEC TAMEN CONSUMEBATUR

Mr. B.C. Simick.

Situated at an elevation of about 4000 feet on a ridge running north to south the hill town of Kalimpong undoubtedly occupies a position of great respect and honour in the district of Darjeeling. It is a great educational centre. Here are more than one dozen school and a college. In addition to the students coming from the local and district areas, boys and girls from Nepal, Sikkim, Bhutan and Assam too receive education in these schools. The Scottish Universities' Mission Institution is the oldest and largest of all the existing schools in Kalimpong. A brief outline of its beginning and development is given here for the interest of the readers of this magazine

This old Institution, when it was begun was called the Church of Scotland Mission School. Rev. Wm. Macfarlane, the pioneer Scottish missionary to this district came to Darjeeling from Gaya where he had, far five years, worked in an orphanage subsequenty, shifted his orphanage to Darjeeling in the year 1870. A plot of land for the purpose of building school and quarters for workers was purchased and named

HNAGAR. Here, he began his work—
.y the eradication of illiteracy through
.edium of Hindi. To help him, he
with him Kallu Roy and David Mohan.
school attracted a large number of
.ts from the town, tea gardens, Sikkim
Kalimpong regions. To name a few
.ading product of the school: Rev
.s Prasad Pradhan, Rev Lachhman
Mukhia, Rev. Suryaman Mukhia and
.an. 'Each one Teach one' was the
of Rev. Macfarlane. After receiving ba-
.cation, the students were encouraged to
as teachers. Soon small schools were
in the neighbouring tea gardens
villages. In order to give a practical
.sion to his scheme, he toured the tea
and villages, looking for conmodi-
.ation for further expansion of the
institution.

During one of such tours, he visited
pong. He wrote a note to the Church
tland, saying that he had found
pong a suitable place for the work
Church and that with the permission
Church, he would begin a new work.

Having obtaind permission for this venture', necessary funds were sent cotland. He was thus able to start w school in Kalimpong.

Now the work was so extensive that impossible for one man to supervis the Church of Scotland sent two missionaries Revs W.S Sutherland A. Turnbull in 1880. Rev. A Turnbull the oversight of the mission work at eeling and Rev Wm. S Sutherland, pong work.

Educational activities expanded hand in hand at Kalimpong. A scheme for the boarders was prepared. One story house with rooms was erected. Two or three students were kept in each room. They did their own shopping and cooking. Mr Macfarlane remained so busy with his new project that he even refused to go home on his furlough. In 1883 he went on a long furlough.

During his furlough he visited different churches in cities, towns and villages, telling the people of the work he had under taken in the Eastern Himalayan Region. The members of the churches were keenly interested in the work. In 1886, the four universities of Scotland-St Andrews, Edinburgh, Aberdeen and Glasgow resolved to undertake the work of a mission field and support missionaries in that area. Rev. Macfarlane was chosen the first Missionery and his work was supported by the Scottish Universities Mission and the school in Kalimpong was named SCOTTISH UNIVERSITIES' MISSION INSTITUTION.

He returned to Kalimpong. In the morning of 15th February 1887 he was found dead. So Rev. W. S. Sutherland took charge of the S.U.M. Institution. He directed the expansion of education. Schools were opend in the villages and in south Sikkim. Shri Harkadhoj Pradhan, who was educated in Calcutta, opened the first English school in Kalimpong in 1891.

Rev W. S Sutherland returned to Scotland in 1899. He was succeeded by Revs W G. Mckean Macara and T.E. Taylor.

Dr. Sutherland returned to his work in 1907 and worked for 14 years. These years were spent in the development of education among the hill people.

For teaching English, Mr. Kinghorn was sent from Scotland in 1907. English was introduced as a subject in S.U.M.Institution. In the same year, Primary Teachers' Training was opened. This was the first Teachers' Training School in this district. Promising students of the top class were helped in their studies for the Entrance Examination of Calcutta University. After passing this examination the students joined medical, veterinary, agriculture training institutions.

In 1914-Ugyen and Dawa Namgye two trained teachers were sent to Bhutan. In later years the Bhutanese student joined S.-U.M. Istitution. In 1916 & 1919 more teacher went to Bhutan and schools were opened there. Class VII in the high school section was started in 1917 with five students The dream of .Dr . Sutherland was now fainally materialised. The Matriculation Examination result of the first ten years clearly revealed what kind of teaching was imparted. Through the efforts of Shri H.D. Pradhan & H. L. Dikshit an Inter Arts College was started in 1953. It h[a]s a short life of 26 years only. The the principal of the S.U.M.I. turned down t[he] request of a standing College Committe[e] to upgrade the existing college. Not sat[is]fied with this he abolished the Teachers' Training Department attached to the Institution.

S.U.M.I. can look back to its past with pride-its former students have served their society and brethren. Mention may be made of some of the old SUMIANS:— Ropchha Berfong D.I of school, G.P. Pradhan Nepali translator of the Bible—S. Sitling D. Forest officer—T.R. Pradhan Colonel K.B. Gurung G.S. Gold Medalist–S.P. Sinha I.G. Police, Bihar—D.S. Gurung first MLA of the District. R.K Sharma-High Court Judge. C.B Rana-H.M Kumudini Homes. S. Gyatso-Conqueror of Everest 1963.

The future of S.U.M.I is bright. With the calibre of a far sighted, energetic and popular headmaster, Shri P.R. Pradhan at the helm now, S.U.M.I. with its loyal and devoted staff, will play a noble part in building the character of future nationals of this, there's no doubt.

Jai Hind.

Before the Chase began—
a scene of the Annual Sports meet.

Refugees from Vietnam!
No! participants of coin race.

N.C.C. Cadets loading
the rifles with blank fires!

End of the Chase—
The finis of the 1500 m

It was a great time when we asked our Mathematics teacher to define God. He ed "God is a circle whose centre is everywhere and circumference no where."

The neighbour was celebrating the birth of his first child with fireworks in and ud the house. A loud crack went off, and my brother asked his friend—"What's ening ?" "It's the population explosion," was the reply from my brother's friend.

Muhammed Ali Jinnah and Tez Bahadur Sapru had a case in the Supreme Court. Jinnah was not in a position to translate a quotation from the Koran for the e Tez Bahadur did it quite nicely. The next day the local paper was out with a — "Maulana Tez Bahadur Sapru translates the Koran for Pandit Mohammed Ali ."

- sum on Interest was given to the boys. They were asked to calculate the er Rs. 5000 at 3 percent per annum for two years. One of the boys wrote— n't s lve this problem for the interest you have given is too little."

estion on chemistry for class IX was given in our Annual examination. The as "what is the signif'cance of Molecular formula ?" One of the students nswer in the following manner—"The signify of molecule is the formula and the and signification of the molecular formula in the signify." Do you get any t ?

Academic Prize Winners, 1977

(SECONDARY SECTION)

Class XII

General Course
(Humanities)

K. D. Pradhan Memorial Prize	1st. Prize	Jyoti Prasad Upasak
	2nd Prize	Kapil Kumar Basneth

(Science)

Mustaque Ahmed Memorial Prize	1st. Prize	Pusparaj Thapa
Ramchandra Kumai Memorial Prize	2nd. Prize	Tek Bahadur Subba

Vocational (Agriculture)	1st. Prize	Anil Chandra Kaul
	2nd. Prize	Dinesh Kumar Sundass

Eshanullah Quraicy Memorial

Special Prize — Mangalsing Subba

Scripture Prize — Ruel Tshering Tamang

Class X

Lytton Dux

1st. prize	Rajesh Chandra Pradhan
2nd. Prize	Sonam Tshering Bhutia
3rd. Prize	Tara Thapa

Scripture Prize

A.	Raymond Fodung
B.	Tara Thapa

Special Prizes

Kashinath Kaul	English Prize	Robindra Lulam & Rajesh Ch. Pradhan
Goura Devi	Nepali Prize	Rajesh Chandra Pradhan
Malina Mukerjee	Phy. Sc. Prize	Rajesh Chandra Pradhan

...ecial Prizes

...samohan Mintri	Math. Prize	Rajesh Chandra Pradhan
...eghmala Choudhury	Life Prize	Tara Thapa
... W. Bhutia	Tibetan Prize	Sonam Tshering Bhutia

...ass IX

...reshilal Jagdish Prasad

1st. Prize	Subha Pradhan
2nd. Prize	Diwaker Thapa
3rd. Prize	Dhanprakash Pradhan

Sc... pture Prize

A/C	Enos Simick
B/C	Sylvester Sitling

Special Prizes

...vaji Sinha	English Prize	Subha Pradhan
... K. Thapa	Nepali Prize	Subha Pradhan
...aram Chhogmul	Math. Prize	Krishnalal Bansali
...chand Mintri	Phy. Sc Prize	Subha Pradhan
...thmul Hernamdas	Life Sc Prize	Subha Pradhan

Class VIII

...unilal Agrawal

1st. Prize	Santosh Kumar Gupta
2nd. Prize	Naresh Kumar Agrawal
3rd. Prize	Rajendra Pradhan

Scripture Prize

A/C.	Naresh Kumar Agrawal
B/C.	Nathaniel Subba

Special Prizes

D. K. Dahal	Nepali Prize	Rajendra Kumar Pradhan
D. P. Upasak Memorial	English Prize	Santosh Kumar Gupta
S. P. Guha	Math. Prize	Santosh Kumar Gupta

Class VII

...rilal Agrawal Memorial

1st. Prize	Lalit Kumar Agrawal
2nd Prize	Chitramani Pradhan
3rd. Prize	Istiaque Ahmed

SUMITE

Scripture Prize	A/C.	Samuel Pradhan
	B/C.	Mazhar Ali
Special Prizes		
Ganeshilal Memorial	English Prize	Lalit Kumar Agrawa
	Math. Prize	Lalit Kumar Agrawa

Class VI

	1st. Prize	Dhirudatta Subba
	2nd. Prize	Sunil Kumar Agrawal
	3rd Prize	Hemraj Pradhan
Scripture Prize	A/C.	Dhirudatta & Sunil Kr. Agrawal
	B/C.	Kishore Kumar Thapa
Special Prizes	English Prize	Hemraj Pradhan
	Math. Prize	Hemraj Pradhan

Class V

	1st. Prize	Budha Bahadur Sakya
	2nd. Prize	Deepak Kumar Rai
	3rd. Prize	Pravinchandra Pradhan
Scripture Prize	A/C	Budha Bahadur Sakya
	B/C	Richard Salathiel Malomm
Special Prizes	English Prize	Budha Bahadur Sakya
	Math. Prize	Budha Bahadur Sakya

PRIMARY SECTION

Class IV

M. R. Karthak Memorial	1st. Prize	Bishal Chettri
	2nd Prize	Bhupendra Dass
	3rd. Prize	Nirmal Kr. Ghimmiray
Scripture Prize	A/.	Mathias Chandra Hang Subb
	B.	Daniel Dass

SUMITE

[illegible] Prizes	English Prize	Bishal Chhetri
	Math. Prize	Bishal Chhetri
	1st. Prize	Pradip Kumar Chhetri
	2nd. Prize	Anil Kumar Sharma
	3rd. Prize	Binod Kumar Rai
[illegible]ture Prize	A.	Gyalpa Tshering Sherpa
	B.	Bijoy Prasad
[illegible] Prizes	English Prize	Bhim Kumar Dass
	Math. Prize	Pradip Kumar Chhetri
	1st. Prize	Sajan Kumar Mittal
	2nd. Prize	Dipak Kumar Sharma
	3rd. Prize	Krishna Bahadur Pradhan
[illegible]pture Prize	A.	Noel John Karthak
	B.	Sion Tshering Tamsang
Special Prizes	English Prize	Lendup Bhutia
	Math. Prize	Mukesh Kumar Agarwal
	1st. Prize	Syam Kumar Biswakarma
	2nd. Prize	Pravin Kumar Ramtail
	3rd. Prize	Bijoy Darjee
[illegible]pture Prize	A.	Pradip Kumar Agrawal
	B.	Pravin Kumar Ramtail
Special Prizes	English Prize	Mahendra Kumar Sharma
	Arith. Prize	Pravin Kumar Ramtail

SUMITE

Class IC	1st. Prize	Dawa Dukpa
	2nd. Prize	Lachuman Biswakarma
	3rd. Prize	Mani Deo Pradhan
Scripture Prize	A.	Jagen Rai
	B.	Topgay Dukpa
Special Prizes	Arith. Prize	Dawa Dukpa (B)
		Anil Rai (B)
		Lachuman Biswakarma
		Santosh Ghaley (A)

K. G. SECTION

K. G. A.	1st. Prize	Pankaj Chandra Rai
	2nd. Prize	Kesang Dorjee Bhutia
	3rd. Prize	Silling Chinese
K. G. B.	1st. Prize	Pradip Ghising
	2nd. Prize	Kesang Chhuden
	3rd. Prize	Gopal Basoor

All round best boy (Awarded by Shri T. P. Hissey)	(Primary section)	Hari Bahadur Tamang
All round best	(K. G. section)	Pankaj Chandra Rai

SUMITE

ADULT NIGHT HIGH SCHOOL

1st. Prize	Sarah Mukhia
2nd. Prize	Ganga Devi Chhetri
1st. Prize	Pawitra Chhetri
2nd Prize	Sawmit Lepcha
1st. Prize	Jyoti Gurung
2nd. Prize	Kishore Rai
1st. Prize	Dambersingh Biswakarma
2nd. Prize	Ganga Devi Biswakarma
1st. Prize	Deepak Sunwar
2nd. Prize	Tshering Doma

highest percentage (Class IX & X) Harkadhoj Pradhan Memorial donated M/s P. R. Pradhan & N. K. Pradhan

Rajesh Chandra Pradhan

(Secondary) **Nirmal Kumar Pradhan**

best cadet R/S B. B. Pradhan Memorial donated by Shri D. B. Pradhan

Sgt. Rajen Lama & Sgt. Gopi Sharma

Nepali literature (Class IX & X) donated by Dr. Parasmani Pradhan

Rajesh Chandra Pradhan

SCHOOL NOTES 1978

The school reopened for 1978 academic year on 5th Feb 1978. As usual this is the most hectic time as during the 1st three weeks of the month, successful old boys are sent up to the next higher class, admission tests are arranged, new boys admitted to fill up the vacancies and struggle hard and mostly unsuccessfully to conform with the Govt. rule of limiting the roll strength within prescribed limit for the high school section. It is the same case with Primary Section of the School. We are finding it increasingly difficult to turn away over-enthusiastic guardians seeking admission for their wards as it has almost become a practice for them to dump their beddings and offer dharna till a seat is provided somewhere in the corner

Kalimpong urgently needs a new High School to accommodate the growing number of school-going children.

Staff—The age old staff problem has come to stay permanently. According to the new staff pattern the secondary section of the school is entitled to 33 teaching staff and the Primary 15. We have been forced to carry on with 27 existing teachers in the secondary and 12 in the Primary sections. One can just imagine the extra load a teacher is being forced to bear; but none seem to realise the difficulties.

With + 2 General and Vocational Stream Coures of the Higher Secondary education coming in, the staff problem has become all t more acute. Two of the sen qualified members of the teachi staff have been upgraded to tea in the Higher Secondary Section the General Stream Course, but t teacher appointed to fill in th resultant vacancy is still unappr ved which means additional financi burden on the school.

To keep the classes going number of part-time teachers t take up specified subjects in Gene ral and Vocational Stream Course have been appointed but none have been approved so far and thi is creating acute financial problems— the school cannot run smoothly without an adequate number of teaching and non-teaching staff but since nothing has been done to rel ieve the school of this problem we have had to adopt the policy of pressing on regardless.

Office Staff—With the growing volume of paper work the existing office staff is quite inadequate. The school has moved the authorities for sanctioning additional clerical staff but here too we are disappointed.

All these have forced many of us to work even during holidays. Hence 85 days of " chutti " means nothing to us.

19[illegible]—The school sent up 62 can-[illegible]tes from +2 section and we [illegible] happy to announce that the [illegible] was 100% pass.

The 1st batch from Vocat-[illegible] Stream Course (Agriculture – [illegible]ulture") had commendable

This Institution is the only [illegible] in the Dist. of Darjeeling [illegible] Agriculture in +2 course; [illegible] haps very rightly the school [illegible]ken up agriculture as Kalim-[illegible] is mainly an agricultural [illegible] vision so also our country [illegible]% of the people directly [illegible]ng on agriculture for their [illegible]d. Not only that but quite [illegible] number of our Industries [illegible] on Agriculture for the supply [illegible] materials, hence we need [illegible]g number of young men with [illegible] and modern agricultural [illegible] But here too the school [illegible] bounded and harrassed as [illegible]icultural plot measuring about [illegible] attracts the attention of [illegible]ies like blood attracting [illegible] The boys who creditably [illegible] the Councils 1st +2 exami-[illegible] were refused admission in [illegible] agricultural colleges and [illegible] go in for simple BSc.—This [illegible]ter a big wastage and the [illegible]e failure of the policy of [illegible]cation.

[illegible]Ninety five candidates appea-[illegible] Madhyamik examination. [illegible]% pass, the school main-[illegible]ts usual standard.

Retirement—Shri D. S. Karthak, senior-most member of the teaching staff and Asst. H. M. retired from service from 31st of Dec. 1978, on health grounds. His voluntary retirement created a vacuum in the staff structure, which time alone may fill up. The entire teaching staff lost in him a true friend and guide and the students an understanding teacher. The school records its appreciation for his hard, sincere and honest service to the school and community.

Shri B. H. Chemjing left the school from the end of 1978 academic year.

Miss Tara Baral of Primary Section also left the school from the end of 1978 academic year. She was helping the Primary Section of the school since 1972. The school records its appreciation of her silent and sincere devotion to her work and wishes her a happy and prosperous married life.

The school is now much poorer in its teaching staff but we hope to have suitable new members to fill up vacuum in the staff structure.

Sports/Prize Day—The school had its usual Annual Sports on 24th of March 1978. Sister Declan of St. Joseph's Convent presided over the Sports Meet and gave away the trophies.

The annual school and Prize Day was held on 31st March 1978.

Shri N.K. Raghupathy I.A.S., S.D.O. Kalimpong presided over the function and gave away the Prizes.

Public Examination—As usual S.U.M.I. was selected a venue for Madhyamik, Primary, Scholarship and other Public examinations. Such Public examinations for which the school is required to provide accommodation and invigilators disturb the normal school routine work so much so that the teaching staff are required to have classes during holidays to cover up the syllabus.

Accommodation—The school is suffering from acute accommodation problem particularly with the introduction of + 2 course. The school could spare three standard Size rooms for +2 courses and was given verbal assurance that Capital Grant would be provided particularly for Vocational Stream Course. Our repeated requests for Capital Grant has become a cry in the wilderness.

So as a stop-gap means a part of the library room has to be used for + 2 Vocational Course to the great inconvenience of the library users.

It is difficult to say how long we can pull on without sufficient accommodation.

School Gym.—The work on school Gymnasium started in April 78. Due to non-availability of cement the work had to be discontinued for about two months. However, we hope to have a full-fledged sch- Gym. with indoor games facil.t by early next year.

This would certainly mee long standing need of the sch. The school is expected to be about 55% of the total over expenditure on Gym. constructi.

Fund For S.U.M.I. Centenary Hall—The school completes its 100th ye of a very fruitful existence. The sands passed through its portc and thousands more will do s Hence the staff council decided have a commodious school audit rium with 1200 seating capacity commemorate its successful comp tion of a century. The school fr its own resources has started ra sing funds since 1977, and ha published appeals for Centenary Hall contribution but till date excep from a far ex-student—the scho has not received contributions. How ever we still look upon our friend and wellwishers for help and guid nce for achieving this noble goa for the benifit of our future gene ration.

Youth Festival Darjeeling—Three stu dents from this Institution parti cipated in youth festival held in the month of April 78. Somnath Sharma was declared 1st in Poetry composition as well as in recitation.

Dhruba Pradhan was declared 2nd in Essay competition and Hukam Chand Pradhan 1st in Lok Git competition

Mr. Alister Prince Campbell of Sydney, Australia gave a very illuminating talk to the senior students on Ecology on 18th/19th May. The talk was highly educative and was much appreciated by both students and the staff of the school.

Shri Mani Kumar Chettri B. A. who had been helping the school as an Asst. teacher left the school to join Sikkim service on 24th July 1978. The school lost in him a very hard working and sincere vernacular teacher. The school thanks him for his sincere services.

—The school has always occupied an enviable position in the Sports of North Bengal.

This year Kalyan Bara of XI and Kharga Bahadur of Class X were selected participate in West Bengal athletic meet at Calcutta. Bara secured 3rd place and selected to represent West Bengal in All India Schools Athletic held in Madras.

The school XI was for the second executive year adjudged the best team of North Bengal and to Madhya Gram School by goal in the Subroto Mukherjee Tournament.

For the 2nd year the school and volley ball teams participated in locally organised matches tournaments.

Shri Sonam Wangdi, Hostel superintendent and an enthusiastic sportsman, painstakingly selects and trains up the boys right from the beginning of the session.

Midday Tiffin—Midday tiffin is being supplied to the Primary children by the Govt. from the month of April 1978. The scheme covers about 400 students of the Primary Section. This step of the Govt. is well appreciated by all.

Library—The school library is rich now with an addition of Rs 4000/- worth of library books.

The school encourages the students to use as many books from the library as it is possible, and keeps a record of monthly turn over.

The school requests the parents/guardians to see that the students do make use of the library books and periodicals.

Schools being the link between the home and the world at large, it is absolutely essential that the link be well designed and well founded. Any defect in this vital link is sure to tell on the quality of future generation.

Hence it is high time that all thinking people should start giving serious thought to the planning of the school environment, to the school curriculum to be followed in the school, the status of the

teaching and non-teaching staff of the school, as in these depend the type of persons one wants to have in the society.

In conclusion I must thank my collegues who have helped me sincerely and diligently in running the school smoothly. I must also express my appreciation of the splendid work done by the Captain, T... Captain and Prefects of the sc... who have been associated in pra... cally all the affairs of the sch...

I sincerely look forward ... having similar unstinted devo... of my colleagues to their du... for the 1979 session.

Members of the School Governing Body

1	Rt. Rev. J. E. Ghose	(President)
2	Rev. H. D. Subba	(Church Nominee)
3	Shri P. P. Mukhia	(,, ,,)
4	Shri H. M. Lama	(,, ,,)
5	Shri P. N. Biswas	(,, ,,)
6	Capt. K. L. Lama	(Guardian's Representative)
7	Shri R. N. Agrawal	(,, ,,)
8	Shri R. T. Ali	(Staff Representative)
9	Shri B. K. Subba	(,, ,,)
10	Shri N. Yonzone	(Govt. Nominee)
11	Dr. D. N. M. Rao	(Medical Practitioner)
12	Shri P. R. Pradhan	(Headmaster/Secretary)

सुमाइट

कालिम्पोङ

१९७८

अन्तिम यात्रा

रिपेन नामदुक
बाह्रौं श्रेणी

आमाको कोख रित्तो बनाउने
गर्भधान गरेका ती भ्रूणहरूको
अक्षम्य अपराध हेर्न नसकेर
आज म एकलै—
प्रतिशोधका भाकाहरू रचेर
छाँया शरीरसित लुक्दै
भाग्दै छु—डुबेको भानु झैं भएर ।

जीवनको अन्तेष्टि सम्म
मौन मौन सुस्केरा बाँचुञ्जेल
घात—प्रतिघात झँठ्याएर
आज म एकलै—
अन्यायको कुम्लो बोकी
हृदयदेखि अन्तरांगसम्म व्यथा लुकाएर
क्षितिजमा लालिमा पोतिए जस्तै
एउटा सिङ्गो इतिहास लेखाउन
बालुमय देशमा जाँदैछु ।

तर.....
नभनिदेऊ—तिरस्कृत फिका हाँसोले
पखालिएका मूर्तिहरूलाई
नसुनाई देऊ—रुञ्चे स्वरले
पालीले छोपेको देवरालीलाई
अचुक रामबाणको धर्साहरू
छातीमा कोरेर
मौनताको सत्यता खोज्न गयो भनेर ॥

पञ्चायतको विकास कार्यक्रममा पाठशालाको योगदान

— श्री बी० के० मुख्या

पञ्चायत प्रणाली भारतवर्षको निम्ति कुनै नौलो चीज होइन। प्राचीनकालमा यो प्रणालीले मानव जीवनको सामान्य चाहनाहरूलाई सहजै पूर्ण गर्दै ग्रामीण जीवनको अभिन्न अङ्ग बनेको थियो। यसका कुनै लिखित नियम भने थिएन तर यो चल्दथ्यो परम्परा र प्रचलित नियमको आधारमा। यो देशको आफ्नै माटो सुहाउँदो व्यवस्था थियो औ यसैले सम्पूर्ण मानिसको यसमा आस्था पनि थियो। पञ्च परमेश्वर भनी यसको मर्यादा र महत्ता बढाइएको थियो।

कालान्तरमा ऐतिहासिक परिवर्तनको प्रत्यक्ष र परोक्ष कारणहरूले गर्दा भारतवर्षमा अंग्रेजी शासनको आविर्भाव हुनुको साथै यो प्रणाली विस्तै पृष्ठभूमिमा पुग्यो। अंग्रेज सरकारले आफ्नै स्वार्थ र आकांक्षाको परिपूर्तिको निम्ति जन आकांक्षा र आन्दोलनलाई मध्य नजर राखी स्वायत्त शासनको नाममा आफ्नै ढङ्गको व्यवस्था मिलाउन शुरू गऱ्यो। तत्कालीन अंग्रेजी हुकुमतको प्रयास हुँदा हुँदै पनि ग्राम्य जीवनमा पञ्चायतले कतिपटा खाँचो र अभावहरू मेटाउन पर्छ भन्ने कुरामा भने मानिसको विश्वास अक्षुण्ण रहेको अतः यसैले यो व्यवस्था मरेर भने गएन।

भारत जस्तो विकासोन्मुख देश, यसको भौगोलिक विशालतालाई हेर्दा भने शासनको दरिलो हात कुना-कुनामा पुग्न गाह्रो मात्र नभएर अपितु असम्भव पनि छ। फेरि उतिकै गाह्रो छ त्यहाँसम्म विकासका लहरहरू पुग्न! यही कारणले गर्दा स्वाधिनता प्राप्त भएपछि राष्ट्रपिता महात्मा गान्धीको सबल नेतृत्व र सल्लाहको प्रत्यक्ष कारणले हाम्रो संविधानमा पनि पञ्चायत भारतीय शासन व्यवस्थाको अभिन्न अङ्ग हुनुपर्छ तथा शासन व्यवस्थाले यसको स्थापना विस्तारको निम्ति विशेष प्रयत्न गर्नेछ भनी घोषणा गऱ्यो शासन व्यवस्थामा विकेन्द्रीयकरणको प्रथम कदम यो भयो।

संविधानमा अन्तर्भुक्त भएका यी विचारहरू सारा देशका प्रान्तीय सर्कारहरूले आफ्ने व्यवस्था र नियमहरू बनाई, कार्यान्वित गरी, पञ्चायत राज्य शासन व्यवस्था निर्माण गर्न थाले। आज कतिपय प्रान्तहरूमा यो बड़ो सुचारू र सफल रूपमा चलिरहेछ।

हाम्रो प्रान्त पश्चिम बंगालमा पनि यो पञ्चायत व्यवस्थाको जन्म पश्चिम बंगाल पञ्चायत ऐन १९५६ र पश्चिम बंगाल ऐन १, १९५७ को आधारमा स्थापित गरियो। यस ऐन अन्तर्गत पञ्चायत चार तहका थिए –

(१) ग्राम पञ्चायत (२) अञ्चल पञ्चायत
(३) आञ्चलिक परिषद् (४) जिल्ला परिषद्।

गाउँ भित्रको साना-तिना झै झगड़ाहरू आपसमा मिलाओस् भनी भारतीय दण्ड संहिताका केही धाराहरू अञ्चल पञ्चायतको देखरेखमा यसले न्याय पञ्चायतले गरोस् भनी दिएका थिए। तर उक्त ऐनअनुसार पञ्चायत स्थापनाको लामो अवधि भित्र पनि सर्कारले किन हो न्याय पञ्चायत निर्माण गर्ने कुनै चासो लिएन — (लेखक)।

तर लामो अनुभवले के देखियो भने यी चार तहको पञ्चायती व्यवस्थाले राम्रो र दृढ़ कदम चाल्न सकेन। यसको मूल कारण थियो ऐनमा पञ्चायतलाई उति धेर क्षमताहरू प्रदान गरिएको थिएन। फेरि ग्राम पञ्चायत र अञ्चल पञ्चायतमा क्षमताको प्रतिलिपिकरण भएको थियो औ साथै यी दुइ स्तरमा आर्थिक क्षमताको नाउँ-गोत्तै थिएन। अतएव पश्चिम बंगाल सर्कारले

...ड़ी संशोधनहरू ल्याई तथा
...गरी पञ्चायतका विभिन्न
... बनाउने काम गऱ्यो ।
... भने पुराना र नयाँ
...स्थित भेदहरू पाउँछौं—

...ऐनमा १३ अध्याय १२०
...सूचीहरू थिए । १९७३ मा
...मा १६ अध्याय २२४ धारा
...हरू छन् । यो नयाँ ऐन अनुसार
... तीन तह छन :—

... समिति र जिल्ला परिषद् ।

...हरूको सल्लाह र देखरेखमा
... कार्यक्रम गर्ने र गराउने सरकारको
... विकेन्द्रीयकरणको लक्ष्य
...को यो महान प्रयत्न निस्सन्देह

... १९७८ मा सम्पन्न भएको
... गाउँले जीवनमा पहिरा
... छ । चुनिएका पञ्चायत
... आफ्नो गाउँको निम्ति
... छन् । ग्रामीण विकास
... अविर्भाव भएको छ ।

...ली इलाकाका संप्रतिक अवस्था-
... रामदा हामी के देख्छौं भने
... प्रायः तीन-चौथाई छात्र-
...काकै छन् । जिनीहरूका
...को कार्यक्रम सम्बन्धित छ ।
... कार्यक्रम अन्तिमा विद्यार्थीहरूले
... प्रदान गर्ने सक्छन् भन्ने
...क नै छ ।

... के कसरी संगठित र अनुशा-
... विकासको योजनामा हात
... कुराको विचार गरौं ।

प्रथमतः ग्राम्य जीवनको आर्थिक विकासको परिकल्पनाहरूलाई साकार रूप दिन जुन किसिमका कार्यक्रम चलिरहेका छन् तीमध्ये गाउँ-गाउँका सबल युवाहरूले योगदान दिन सक्छन् । हालमा चल्दै गरेका कतिपय योजनाहरू, जस्तै Rural Work Programme (R.W.P), Food for Work, Contributary Village Road (C.V.R) आदिमा विद्यार्थीहरू आफ्नो अवकाशको समयमा कार्यरत रहन सक्छन् । यसले न केवल आफ्नो क्षेत्रको विकास काममा मदत मिल्छ, यसको साथ साथै उनीहरू यथोचित पारिश्रमिकको अंशदार पनि बन्न सक्छन् । यसरी Self Helf र श्रमको मर्यादा पनि उनीहरू सिक्न सफल हुन्छन् ।

भारतवर्षमा लार्ड मेकाउलेले शुरू गरेको शिक्षण प्रणालीले एक यस्तो व्यक्तित्वको निर्माण गर्नमा योगदान दिन्थ्यो जुन प्रणालीले दिएको शिक्षा पाइसकें पछि शारीरिक श्रम गर्ने इच्छा-देखि मानिस विमुख बन्छ । आज स्वाधिनता प्राप्तिको तीन दशक बितिसकेता पनि त्यसको प्रभाव हटेको देखिएको छैन । यही कमजोरीलाई हटाउने प्रयासमा शिक्षण व्यवस्थामा आवश्यक सुधार ल्याउन कार्यमूलक शिक्षा प्रदान गर्ने प्रयास भएको छ । यो दिशामा आज शिक्षण संस्थाहरू चाहे मनपराएर होस् चाहे मन नपराएर हास् लाग्नुपरेको छ ।

आज नयाँ शिक्षण पद्धति अनुसार प्रत्येक छात्रले 'कर्मरत शिक्षा' (Work Education), शारीरिक शिक्षा (Physical Education) र सामाजिक सेवा (Social Service) गर्नुपर्छ । माध्यमिक परीक्षाका छात्रहरू यी तिनै विषयमा उत्तीर्ण हुनैपर्छ । यी विषयहरूका निम्ति पुर्णाङ्क १०० छन् । औ संख्या यस प्रकारले विभाजित छ—

Work Education	50
Phys cal Education	30
Social Service	20

पश्चिम बंगाल शिक्षा परिषदले तयार पारेको यो नूतन शिक्षण पद्धतिमा परोक्ष रूपमा राष्ट्रीय सेवा गर्न लगाएको देखिन्छ ।

विचार गरेर हेर्दा यी तीनमध्ये Work Education र Social Service विषय-हरूले ग्रामीण विकासको परियोजनामा पञ्चायत-सित सगठित रूपमा योगदान दिन सक्छन् ।

Work Education कार्यक्रममा दुइ विशिष्ट भागहरू छन —(१) Production उत्पादनमूलक (२) Education शिक्षामूलक । यदि पाठशालाले चाहे र चिताए भने यी दुवै कार्य-क्रमहरू ग्राम पञ्चायतको मदत लिएर गाउँमा गर्न सक्छन् । शिक्षामूलक कार्यक्रम अन्तर्गत विद्यार्थीले काम गर्दा उनीहरू गाउँको आर्थिक र सामाजिक सर्वेक्षण कार्य गर्न सक्छन् । यो कार्य परि-कल्पनाको निम्ति अति नै आवश्यकीय विषय हो । सर्वेक्षण कार्य विद्यार्थीहरूले एकलो (Individual) तथा सामुहिक (Group) रूपमा गर्न सक्छन् ।

सामाजिक सेवाको निम्ति भने क्षेत्र अति ठूलो र फराकिलो छ । विद्यार्थीहरूले गाउँमा गई पञ्चायतको सहायतालै प्रौढ़ शिक्षा सञ्चालन गर्न सक्छन्, बाटाघाटाको निर्माण गरिदिन सक्छन्. छात्राहरूले स्वास्थ्य र सफाई विषय गाउँका अशिक्षित महिलाहरूलाई बताउन सक्छन् । सकट काल जस्तै भल-पैह्रो आदिमा सगठित रूपमा सहायता प्रदान गर्न सक्छन् । यसरी देशको विशाल र उपयोग नगरिएका जन शक्तिलाई हामी देश विकास कार्यमा संलग्न गराउन सफल हुन्छौं पाठशालाका सञ्चालक समिति र ग्राम पञ्चायतको यसमा राम्रो समन्वय राख्न सकियो भने हाम्रो जस्तो गाउँके निकटस्थ पाठशालाले निर्माण कार्यमा धेरै भन्दा धेरै सहायता प्रदान गर्न सक्नेछ यसमा विश्वास राख्न सकिन्छ ।

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नियालेर हेर्दा

ज्ञानेन्द्र थापा,
एघारौं श्रेणी "कला"

कविता कोनु मेरो,
कवि बन्ने ध्येय होइन ।
साहित्य लेख्नु मैले,
आडम्बरी देखाउनु होइन ।

शिशिर वसन्त रोज्नु मात्र,
मेरो नोज पेशा होइन ।
मानव मात्रको कल्याण गर्नु,
प्रकृतिको नियम होइन ।

शब्दारी शब्द पृष्ठ भर्नु,
मेरो मौलिक विशेषता होइन ।
हरेक मुटु निरीक्षण गर्नु,
मेरो कविता वैद्य होइन ।

अन्तस्थःकरणको भावना जगाउने,
मेरो कविता मनोवैज्ञानिक होइन ।
शब्दरूपी गहिराइ नाप्न,
आधार मैले खोजेको होइन ।

IN MEMORIAM :—

The Late Leonard Pasang Tshering Rongong B. Sc.

(1911—1978.)

[illegible] पासाङ छिरिङ रोङगोङ

बी० एस्सी०, विज्ञान लालिम्प प्राप्त

[जन्म—अप्रेल १, १६११ मृत्यु—मार्च ३०, १६५८]

[illegible] छिरिङ रोङगोङका एक मात्र [illegible] पासाङ छिरिङ रोङगोङको [illegible] थियो। तिनताक उहाँका [illegible] म्मालयका चिकित्सक हुनु [illegible] यूको दार्जीलिङ भिक्टोरिया [illegible] मान्तर भएपछि उहाँको [illegible] र्जीलिङ सरकारी विद्यालयमा [illegible] न १९२५ मा फेरि उहाँका [illegible] 'चारटरिस चिकित्सालय'-मा [illegible] उहाँको माध्यमिक शिक्षा [illegible] रम० आइ०मा सम्पन्न भयो। [illegible] मा उहाँले 'मेट्रिक्युलेशन-परीक्षा' [illegible] र्ण गर्नु भयो। सन १९३६ मा [illegible] लेज 'डफ छात्रावास'-मा बसी [illegible] विद्यालयबाट बी० एस्सी० को [illegible] गर्नुभयो। सन १९३६ सालको [illegible] देखि मृत्युपर्यन्त यही पाठशालामा [illegible] म अत्यन्त निस्वार्थ भाव एवं [illegible] गरिरहनु भयो। पाठशालामा [illegible] पढ़ाउने विषय थियो गणित सन् १९४० सालमा विज्ञानमा चासो [illegible] का प्रिन्सीपल रेभ० जी० एस० [illegible] को कार्यकुशलतामा मुग्ध भई विज्ञानको [illegible] र्ति कलकत्ता पठाउनु भयो। उहाँले [illegible] गरेपछि यस पाठशालामा विज्ञान [illegible] सांचै नै प्रशंसनीय उन्नति भएर

[illegible] १९३४ सालमा उहाँका पिताज्यूको मृत्यु [illegible] एकलो जीवन बिताउनु पऱ्यो। उहाँकी [illegible] मात्र दिदीज्यू स्व० जौमीस (श्री रणधीर [illegible] धर्मपत्नी) को मृत्यु सन १९४१ सालमा भएपछि धेरैको सल्लाह र आग्रहले उहाँले सन १९४८ सालमा स्व० सन्ध्रेला नामधूमू सित बिहे गर्नु भयो। अभाग्यवश बिहे गरेको आठै वर्षको छोटो अवधिमा चार पुत्रहरू पतिको काखमा छोड़ी उहाँकी पत्नीको असामयिक मृत्यु भयो। त्यसपछि यी ससाना छोराहरूको परवरिश गर्दै रहनु भयो।

उहाँले सन १६५२ सालदेखि आफ्नो मृत्युसम्म सदरस्याण्ड छात्रावासको सुचारू रूपले सुप्रिन्टेन्डेन्टको कार्यभार सम्हाल्नु भयो। उहाँले धेरै काल सम्म 'कालिम्पोङ स्पोर्टस् एशोसिएशनको मुख्य सचिवको भार योग्यतापूर्वक सम्हाली यस एशोसिएशनको क्रमश प्रगति गर्दै जानु भयो। उहाँकै समयमा अतिथिको रूपमा कलकत्ताका प्रथम दर्जाका 'मोहन बगान क्लब', 'महमदन स्पोर्टिङ्ग क्लब' तथा 'राजस्थान क्लब' यहाँ कालिम्पोङमा ल्याइने काम भयो जसले गर्दा स्थानीय 'देश बन्धु चेस्ट क्लिनिक' को स्थापना गर्न सकियो। आफ्नो जवानीका दिनमा 'यंग मेन क्रिश्चियन क्लब' को स्थापना गरी फूटबल-खेलामा धेरै वर्षसम्म मेला ग्राउण्डमा 'राइट हाफ ब्याक' को स्थान ओगट्नु भयो। पाठशालाका खेलकूदमा उहाँले प्रमुख भाग लिई सारा छात्रवर्ग र शिक्षकगणलाई नेतृत्व गर्नु भएको थियो। उहाँको मनपसन्द खेलहरूमध्ये हकी, टेनिस, कौड़-धनु र हर्डल दौड़ थिए। चर्चका धार्मिक सभाहरूमा उहाँले धेरै गहन जिम्माबार हरू लिनु भएको थियो, जस्तै गिर्जाको 'कोयर' 'मेन्स गील्ड' -का कोषाध्यक्ष इत्यादि। चर्चकै तर्फबाट उहाँ धेरै वर्ष यस पाठशालाका मेनेजिङ्ग कमिटिमा रही आफ्नो मृत्युका दिनसम्म यस पाठशालाका

हर समस्याहरूमा उचित सरसल्लाह दिइरहनु भएको थियो। प्रायः एक वर्षसम्म उहाँले सहायक प्रधान अध्यापकको कार्यभार उचित रूपले सम्हाल्नु भयो। उहाँ धेरै दिन अघिदेखि मधुमेह रोगले पीड़ित रहनु भएको थियो।

यस पाठशालामा उहाँको ४० वर्षको निरन्तर अटूट सेवाले यस पाठशालालाई उन्नतिको उच्च शिखरतिर डोऱ्याएर ल्याएको सबैलाई ज्ञातै छ। उहाँ सदैव हँसमुख, दूरदर्शी, मितभाषी, अत्यन्त भद्र व्यक्तित्व भएका एक असल शिक्षक हुनु हुन्थ्यो। उहाँ यस पाठशालाका एक अचल अटल स्तम्भ स्वरूप रहनु भएको थियो। उहाँको यस निधनको खतिलाई पूर्ण गर्न यस पाठशालालाई निश्चय नै असम्भव हुनेछ। उहाँले यहाँका जनता र यस पाठशालाप्रति दिनु भएको सेवा हरू स्मरण गर्दै हामी आजन्म आभारी रहनेछौं। यस पाठशालाले उहाँलाई सदैव हरेक काम थाल्नु भन्दा अघि बराबर स्मरण गरिनै रहनेछ।

[श्री डी० आर० बराल

उषा

मोती प्रसाद शर्मा,
एघारौं श्रेणी 'कला'

पूर्व क्षितिज घायल बन्छे
प्रसव-घड़ी जब आयो,
तिरमिर रक्त-पसीनाभित्र
सुमधुर दृश्य सुहायो।

छट-पट गर्दै बाल रवि त्यो
तलतिर हेरी चिहायो,
क्षुब्ध रहेकी अवनितलमा
आलोक नयाँ लहरायो

कलरव-गान गुञ्जनसंगे
जल-निनाद उद्घोष भयो,
जलधि-[illegible] देवालयमा
दिवस शुरूको घट बज्यो।

सरोवरका सब शतदल हाँसे
मंदमंद समीर बह्यो,
किसलय वक्षमा शीतको थापा
[illegible] मुस्कायो।

तरूलता हाँसे तमचर जागे
नव चेतना अब छायो,
प्रगति-पथमा लम्कन पर्ने
अवसर राम्रो आयो।

पूतना विजयो घनश्याम सरो
रजनी विजयो बाल रविको
बाल-क्रीड़ा रसपान गरेर
मानव-जीवन धन्य भयो।

होस्टेल जीवनका बिसंगत कथाहरू

—बिष्णु लाचर
माध्यमिक परीक्षार्थी

[illegible] 'आउटिङ्ग'-को दिन । [illegible] झ्यालबाट हेरिरहेको हुन्छु । [illegible] घामको किरण [illegible] दार्थमा प्रतिबिम्बित हुँदैछ । [illegible] । म हेरिरहेको छु-छेवैको [illegible] खोरबाट निस्कँदैछन्-पखेटा [illegible] । यो फटफटाई, यो भाले बसाई [illegible] एउटा स्वतन्त्रताको हो, एउटा [illegible] शीको हो ।

[illegible] ... ढक ... बाहिरको आवाजले [illegible] हुन्छ । ढोका खोलेर हेर्छु—सर [illegible] र होस्टेलको कथा लेख्न सुमाइटको [illegible] हुन्छ । म अस्वीकार गर्न असमर्थ [illegible] को संकेत दिन्छु । पछि 'रुममा' [illegible] पो झसँग बन्छु 'खै के लेख्नु [illegible] कथा ।' फसादमा पर्छु । तर के [illegible] वचन राख्नै पर्‍यो ।

[illegible] टङ्ग ..... टङ्ग .... टङ्ग ... फेरि [illegible] सोचाई भंग हुन्छ—बिहानको खानाको [illegible] थाल लिएर म हिँड्न आँटेको हुन्छु । [illegible] भाईले अचार बाँड्दै गरेको देख्छु [illegible] भीड़—हारालुछ ।

[illegible] हो भाई ! म चाहिँ सानीमाको [illegible] त्यति सारो नभन न... [illegible] डाइनिङ्ग हल'-तिर लाग्छौं । [illegible] हल मा क्यूमा बस्नुपर्छ—चल [illegible] क्यू बसे झैं ।

[illegible] हल्ला नगर् त' होस्टेल [illegible] कुव्यवहारले मेरो मन कता-कता [illegible] उ आफू मान्छे भएर अरूलाई [illegible] तुलना गर्दैछ ।

खानी हेर्छु—त्यो व्यवहार भन्दा राम्रो पाउँदिनँ - अझ नराम्रो लागेर आउँछ । सरको वाक्य मेरो कर्ण विवरमा गुञ्जन्छ - 'होस्टेलको कथा लेख्नुपर्छ है ।'

मनमनै सोच्छु—'शायद, त्यो व्यवहार र यो खानाको कथा लेख्नुपर्ला ।'

हप्ताभरिको शनिबार आज—हप्ताभरिको उन्मुक्ति । आज केटाहरू 'आउटिङ्ग' जान थाल्दैछन् —मानौं बिहान खोरबाट निस्केका कुखुराहरू झैं । केटाहरू एकछिन भए पनि स्वतन्त्रताको अनुभव गर्छन् ।

मचाहिँ आजको 'आउटिङ्ग' माया मारी सरको बचन पूर्ण गर्न, आजलाई चिप्लाई दिन कलम र खातासित बसेको छु होस्टेल जीवनका बिसंगत कथाहरू लेख्न ।

'खै होस्टेलको कथा के लेख्नु र ! के राती भागी-भागी 'वायस्कप' हेर्न गएको केटाहरूका कथा लेख्नु र ?'

राती भागेको सरले चाल पाएर बिहानै काँटा फरुवा लिएर अरू साथीहरू खेल्न जाँदा आफूचाहिँ काम गरेको—अबचाहिँ कान समातें भाग्नु—भन्ने केटाहरूको कथा लेख्नु र ?

क्याप्टनको व्यवहारले मन अमिलो पार्ने केटाहरूको कथा लेख्नु र?

'म त सन्त पालमा पढ्ने, यहाँ त झुकिएर पो आएको' भन्ने मिस्टर एच० बी० ब्यास्नेट झैं पहाड़मा मेरो हजार मुरी धान फल्छ भन्ने केटाहरूको कथा लेख्नु र ?

'साथी मलाई भातैं रुच्दैन घरमा नुनियाँ खाने बानी' भन्दै हलकी चार थाल भात खाने केटाहरूको कथा लेख्नु र ?

वर्षभरि एउटै खाना खाँदा-खाँदा हेरफेर नहुँदा वाक्के भएर खाना 'चेन्ज' हुनुपर्छ भन्ने कम्प्लेन गर्न जाँदा 'बिरालोको गलामा कसले घण्टी झुण्डाउने' झैं समस्याले सताइएका केटाहरूको कथा लेख्नु र ?

पछि जसरी भए पनि बिरालोको गलामा घण्टी झुण्डाउँदा घण्टी नै नबज्दा निराश भएर फर्केका केटाहरू - मानौं युद्धमा पराजित सिपाही– मानौं ओलम्पिकमा पराजित खेलाड़ी – मानौं विश्व विजय गर्ने हिँड़दा-हिँड़दै मरेका अलेकजाण्डर हुन लागेका केटाहरूको कथा लेख्नु र ?

यी कथाहरू यिनीहरूको मात्र होइन, मेरो, तिम्रो सबैको हो - होस्टेल जीवनको हो ।

'होइन ... होइन ... यस्तो पनि कथा हुन्छ र ?' मनले भन्छ ।

तर जे होस्, जस्तै - होस् बस् मैले केवल होस्टेलको कथा लेख्नु छ ।

आज शनिवार महत्वपूर्ण दिन । प्रत्येक केटाहरूको यहाँ आफ्नै कथा छ, आफ्नै व्यथा छ । कोरा भावना होइन.. यी व्यथाहरू, यी कथाहरू निश्चय सच्चा छन् ।

"जोते, तैंले 'बायस्कप' हेरिस् ?"

'धत् माहा बोरिङ्ग रैछ टाउको म त्र दुख्यो ! हिन्दी बायस्कप त ठहरियो, बोरामा सुताउँछ साथी ।'

मोहन भाई भन्छ 'सन्जय क्या त हगी ? जितको फाइट .. ।' यहाँ सानो-ठूलो सबैका आफ्ना-आफ्नै व्यथाहरू, कथाहरू बोकेका छन् ।

औ... ले पार्ट 'डथाम' छौ त तिमी त ! के भयो ?

जीवनले सबलाई हँसाइरहेको हुन्छ - गफ बिजेता । फेरि देवानन्दको 'एक्टिङ्ग एकज्याक्ट' अरूको 'एक्टिङ्ग' पनि रिट्टा बिराउँदैन । केटा-हरूको फर्माइस जारी छ ... केटाहरूको मन बन्द भएको छैन । मानौं अरूलाई खुशी उसको कर्तव्य हो ।

ए ! मामा लाटा - म चाहिँ कार्टुन ट क्या हो ? जीवनले भन्छ ।

अब तिम्रो जाओस् एक-दुइ टुक्राहरू नरेश भाईको अनुरोध अस्वीकार गर्न अम वन्छु - मिलनसार भाई ... । लौत सुन न

हाथों में जाम है,
जाम में तेरी तस्वीर नजर आती है
पीता हूँ तो, तस्वीर चली जाती है
नपीता हूँ तो, नशा चली जाती है

वाह ! वाह ! शुभान अल्लाह ...

प्रिये ! तिम्रो निम्ति म जहींबाट पनि लड़न स अलगो रूखबाट पनि लड़न सक्छु,
अलगो भीरबाट पनि लड़न सक्छु,
तर प्रिये ! म लड़ने ठाउँ तिम्रो न काख हुनुपर्छ ।

वाह ! वाह !! वाह !!

रात्री तिमी पटक्क होइनौ, मात्र सर्काएको रि रात्रो पनि हुन्थ्यो होली, यदि मेरी भएकी भ

सबैको आँखा टटाईसकेको हुन्छ - ओ भोलि चारै बजेको 'सिटी' को आवाजले ह झसंग हुन्छौं । आजलाई सुत्छौं, भोलिलाई पाउ लाई, हराउनलाई, दिनलाई, खोज्नलाई ।

बिहानै 'हाउस मेच' शुरू हुन्छ । सा साना केटाहरू आफ्ना-आफ्ना 'हाउस'-को हौसला र जोश दिइरहेका छन् । रेजूरेशन पक्षकाहरू आफ्नो 'टिम'-लाई जिताउनमा छ । उता 'लाईट हाउस'-का पनि कम जोड़ छैनन् । तर दुवैपट्टिको जीत असंभव - पर्छ एकापट्टिको । 'सोनाम सर'-को अ परिश्रम छ, लगन छ, केटाहरूको भवि

Shri N. K. Raghupathy, I. A.S., S.D.O. Kalimpong being garlanded by the School Captain.

School Choir Group singing the Opening Hymn in the Foundation Day.

Rajesh Chandra Pradhan, The Lytton Dux winner receiving his prize from the S.D.O., Kalimpong

नाटक

यसरी नै मर्छु

शरण सुब्बा
भूतपूर्व छात्र

प्रथम दृश्य—एउटा उजाड कोठामा सुरेश छटपटाइ-रहेछ, उसको मुखबाट पीड़ित आवाज निस्किरहेछ अ . अइया ... ... अइया .. ' उफ् '

(उसको साथी दीपकको प्रवेश)

सुरेश—(सकी नसकी पलंगबाट उठ्दै कराउँछ) नआऊ साथी ! मैले मृत्यु मात्र पखर्नु छ अब मुटुको घाउ सेप्टिक भएर गह्राउने भइसक्यो मेरो सास ... नजीक मेरो नआऊ साथी, मलाई उन्मुक्ति देऊ अन्तिम बिन्ती छ, यही अन्तिम बचनको मर्यादा राखिदेऊ।

दीपकले सिकिस्त सुरेशलाई सम्हालेर पलंगमा राख्छ, सुरेश अझ पनि जबरजस्ती गर्दै नाई ! नाई !! भन्दै छटपटिन्छ।

दीपक— हारले तिमीलाई जित्दैछ साथी
यसरी जीवनदेखि हारेर मृत्यु नरोज।

सुरेश— (स्यां-स्यां हुँदै)
मेरा जीतहरू खोसिएका छन्
हारको काँडा मेरो मुटु भित्र रोपेर
नत्र बाँच्ने थिएँ हाँसी हाँसी
जीतलाई पनि जित्ने थिएँ कम्मर कसी।

दीपक— (आश्वासन दिँदै)
साथी बाँच्न खोज
मृत्यु त जताततै छ
जित्नेछु भन साथी
जीवन नश्वर छ
बाँच्ने उमेरमा अकालको स्वागत नगर।

सुरेश झन सिकिस्त बन्छ, दीपक अत्तालिन्छ।

(लाले बाजेको प्रवेश)

लाले— (अत्तालिदै) के भो, नहुनु पर्ने हुन फक्किनु पर्ने, कोपिलामा किन झर्न चाहन्छ झरिले सतायो भन्दैमा,
घाम पनि त लाग्छ
धैर्यले जित्नु पो पर्छ।

दीपक— बाजे, डाक्टरको खाँचो भयो यहाँ अबेर नहोस्, मृत्यु रमाउँछ।
(लाले बाजेको प्रस्थान—दगुर्दै।)

सुरेश— (शुष्क स्वरमा) नाई दीपक नाई, बाँच्न कठिन भो यहाँ मलाई।

दीपक— मैले भगवानलाई मौन प्रार्थना गरिसकेको छु

सुरेश— प्रार्थना र पूजाको आस्थामा बाँचेर अत्याचार र अन्याय सहनुपर्छ साथी

केहि क्षण पछि लाले बाजेको डाक्टर लिएर प्रवेश डाक्टरले सिकिस्त सुरेशको विरामी जाँच गर्ने स्टेथेस्कोपको जाँचपछि इन्जेक्सनको प्रयोग गर्ने औषधी खुवाउँछ। सुरेशलाई केहि आराम हुन्छ दीपकले डाक्टर साहबलाई "दशको" नोट फाँट भनेर दिन्छ।

डाक्टर—सुरेशलाई हृदय रोग रहेछ आश्वासन, प्रेरणा दिनुपर्छ।

(डाक्टरको प्रस्थान)

दीपक—साथी, बाँच्यौ भने फल्ने फुल्नेछौ मर्‍यौ भने भूत-प्रेत बन्नेछौ
नसताऊ अब आत्मालाई
बचाऊ मनले जीवनलाई
काल आई मर्छु नभन
लाललाई रोक्न सक्दैन।

पर्दा झर्छ।

[illegible] दृश्य

[illegible] दिएर बाँच्न सिकाउँछ।
[illegible] जीवन-पथमा डो-याउँछ
[illegible] एउटा साथीको कर्त्तव्य
[illegible] दिन प्रतिदिन जीर्ण बन्छ,
[illegible] आक्रमण गर्छ। उसले
[illegible] गोपनीय राखेर झन सिकिस्त
[illegible] मृत्युशय्यामा छटपटाइरहेछ
[illegible] तर बाँच्नलाई।

[illegible] सुरेशको प्रवेश)

[illegible] तिमीलाई पर्खिरहेको छु,
[illegible] चाहन्छु
मृत्यु जमाऊ—
[illegible], मृत्युसित नडराऊ
[illegible] जित्न पर्छ बाँच्छु भनेर नै।
[illegible] छु किनकि त्यसले खेद्दै छ
[illegible] भएर शिथिल बनिसकेको छु।
— [illegible] छाड़ा नछोड़
[illegible] जताततै कुद्छ।
[illegible]याउँछ)
[illegible]वनपछि मृत्युसित भाग्दै यहाँसम्म बाँचे
[illegible] जीवनदेखि भागेर मृत्युपछि कुदेको
छैन।

सुरेश—दीपक . ...

दीपक— (स्याँ स्याँ हुँदै) अब म निभ्दैछु
सायद तिमीलाई अँध्यारो हुन्छ होला।

सुरेश— (रुन्चे स्वरमा) नभन साथी
सुन्न सक्तिनँ।

दीपक— (अन्तिम श्वासमा) तिमी बाँच्नु
तर हाँस्नुको निम्ति मात्र होइन
तिमी मर्नु
केवल रोएर होइन
नमर्ने मान्छे जन्मेका छैनन्।

दीपक धपक्क निभ्छ, चिसो लाश भएर। सुरेशका नयनबाट अनायसै अश्रुधारा चुहुन्छ।

सुरेश – (रुन्चे स्वरमा दीपकको लाशलाई सुम-सुमाउँदै)
मलाई बँचाई तिमी गयौ मृत्यु भनेर
आफु जली मेरो अंधेरी रात भरि
मन खाक बनाई जीवन राग सुनाई
साथी तिमीले मलाई एकलो किन छोड्यौ
काल भनेर
म मर्न चाहन्नँ, एकलै··· पूर्ववत् जस्तै साथी
कसैलाई बचाई बाँच्नु भनेर मपनि तिमी
सरह
यसरी नै मर्छु! ···यसरी नै मर्छु!···

[illegible]क्ति केवल आशामा जीवित रहन्छ, उसको मृत्यु निराशामाने हुन्छ।
—इटालीको लोकोक्ति।

[illegible] कुनै व्यक्ति हाँस्न सक्छ भने उ गरीब छैन।
—रेमण्ड हिचकक।

[illegible] थोपा मसीले लाखौं मानिसहरूमा विचार उत्पन्न गर्न सक्छ।
—वाइरोन।

यहाँ तिम्रो खाँचो छ

केसव लामा,
बाह्रौं श्रेणी 'कला'

सरल र शान्त प्रकृति छँदा-छँदै पनि
यहाँ तिम्रो खाँचो छ,

किनकि,
रोदन-हाँसो, सुख-दुःख
मुछिएको दुइ दिने
मानव जीवनमा मैले
अभिमान गर्नपरेको छ।
पतझड़पछि बसन्त छँदा-छँदै पनि
यहाँ तिम्रो खाँचो छ

किनकि,
पतझड़ र बसन्तको परिवेशमा
केवल बसन्तलाई अंगाली
अनभिज्ञ र अल्पज्ञलाई
विद्वान् बनाउन परेको छ।
रातको प्रहरी पूर्णिमा छँदा-छँदै पनि
यहाँ तिम्रो खाँचो छ,

किनकि,
आकाशले क्षितिजलाई अँगाले झैं
रात र दिन औ हार र जीतको
यो नश्वर जीवनमा सिमोलाई
सदा सर्वदा अंगालन परेको छ।
गंगा झैं शान्त र स्वतन्त्र जीवन छँदा-छँदै पनि
यहाँ तिम्रो खाँचो छ,

किनकि,
मानव हिमालय झैं अटल छ
निर्मम र कठोर हृदय छ
त्यस्तो निर्मम र कठोरलाई
निर्मल र कोमल बनाउन परेको छ।

सत्य : कृतिमता भित्रका

अशोक प्रधान
एघारौं श्रेणी 'कृषि

नसम्झिदेऊ यहां—
मेरा यी कलमहरू भावनाको मैदानमा दौड़िएका
मेरा यी रंगीन कुचीहरू विज्ञापनको क्यानभसम
पोतिएको

अनि नसम्झिदेऊ—
मेरा सबै अभिनयहरू कृत्रिम र क्षणिक

तर—
मैले रोएको हर साँझ-बिहानीका कथाहरू
कोरिदिन्छन् मेरा यी कलमहरूले

विज्ञापनको क्यानभसमा होइन तर—
सत्य नांगिएको लेखा चित्रहरू
पोतिदिन्छन् मेरा यी कुचीहरूले

न त यहाँ—
मेरा अभिनय नै कृत्रिम र झूटो छ

जहाँ बाँच्नको परिभाषा निर्लिप्त छ—
म हाँसेको हुन्छु यहाँ आँशु पिएर
तिमी खुशी लिएर,
म बाँचेको हुन्छु गणतव्यहीन
तिमी क्षितिज सरह विचारालीन

यसैले—
तिमी बाँच त्यसरी नै—
['तिम्रोपन अंगालेर']
म जोउँछु यसरी—
निर्विरोध संगालेर

किनकि—!
जीवन सबै एक तर जीयाई अनेक
हृदय केवल एक तर विचार अनेक।

प्रतिभाले महान कार्यहरूको प्रारम्भ गर्छ, तर तिनलाई पूरा गर्छ केवल श्रमले।

—जूबर्ट।

कल्पनाशील व्यक्तिनै धनी हुन्।

—लक्ष्मी प्रसाद देवकोटा।

अधुरो सपना

शिवकुमार थोकी,
बाह्रौं श्रेणी

...खाजा छिटो ल्याउन, मलाई ...खाउँदै छु त ! किन कराएको ?' ...दिन्छे शोभाले । आशिषले ...मलाई हेर्छे अनि चिया खाजा ...शोभाचाहिँ आशिषको छेउमा ...खाएको हेरिरहन्छे । आशिषले ...मुसार्दै भन्छ—'अब ...आज अफिसमा धेरै काम छ ।' ...हिले हिँडै गएर भरे छिटै

...शोभाको यही एउटा सानो ...दुःखको आपस्तमा एउटा कसिलो ...टा बिना अर्कोको जीवन खल्लो, ...हीन बनेको छ । शोभा एउटा ...छोरी थिई । उसको मंगनी ...थियो एउटा धनाढ्य व्यापारीको ...आमा-बाबुलाई त्याग गरेर शोभा ...गेर आ नै छुट्टै सानो संसार ...भने शोभाले आशिषलाई औंधि ...शिष एउटा गरीबको झोपड़ीमा ...थियो । उसको घरमा यति साह्रो ...कि कोही-कोही बेला एक छाक ...पनि हम्मे-हम्मे पर्थ्यो तर पनि ...मने छोड्दैन यही कारणले गर्दा ...उ मान्छे भएको छ ।

...त शोभा र आशिषको बिहे भएको ...दिन हुनलाग्यो । साह्रै राम्रो जोड़ी ...छ । गाउँ-घरका बच्चादेखि लिएर ...मानिसहरुले पनि उनीहरूको तारीफ ...घाम-छाया, दुःख-सुख उनीहरूको निम्ति सामान्य छ । मानो उनीहरूको प्रेमको परिक्रमा पूरा भए जस्तो .....।

कतिपय अभावहरूमा पनि शोभाले रुन जानेकी छैन अथवा यसो भनौं आशिषले शोभालाई कहिल्यै रुवाएको छैन । शोभाले त एउटा सहारा पाएकी छ । जुन सहारामा उसले अभावहरू अनुभव गर्न पाउँदिन । यसरी नै यी दुइ एका अर्कामा विश्वास, माया, प्यार साँच्चै जीवनको गोरेटोमा अघि बढ़िरहेछन ।

बिस्तारै समय .. अघि बढ्छ, अब त शोभालाई अस्पतालमा भर्ना गरेको छ । अशिषचाहिं महीना दिनको छुट्टि लिएर शोभालाई सहचार्यमा तल्लीन छ। आज आइतवार हतार सात खाना पकाइरहेको बेला बाहिरबाट कसैले बोलाए झैं लाग्छ । आशिष बाहिर निस्कन्छ . . . 'ए ! ड्राइवर दाज्यू, कनि कामले आउनु भयो ?' ड्राइवर बोल्छ—'तपाईंलाई लिन आएको, माथि बाटोमा एक्सुलेन्स छ ।' 'किन ? के भयो ?' आशिष अत्तालिन्छ । एकछिन घोरिएर अनर्कानिँदै ड्राइवरले भन्छ—'तपाईंको जहान स्वर्गवास भइन् । तर तपाईंको छोरीचाहिँ बाँचेकी छ ।' आशिषलाई स्वप्न जस्तो लाग्यो । गहभरि आँसु बोकी रुन पनि नसकी माटोको मूर्ति झैं भई लामो सुस्केरा लिई गाड़ीमा गएर बस्छ ।

'शोभा . . . मेरी शोभा ! तिमी मलाई छोड़ेर नजाऊ ! म कसको सहारामा बाँचुँ ! कसको सहारामा . . . .' आशिष धेरै रुन्छ . . . . धेरै रुन्छ । आशिष रोएको देखेर गाउँका बूढ़ा-बूढ़ी-देखि लिएर बच्चाहरू पनि रुन थाल्छन् । कसैलाई ईंसाई कसैलाई रुवाई समय आफ्नै गतिमा अघि बढ़िरहेछ । अब त आशिषको

रूप साईट

दुर्गा शर्मा
बाह्रौं श्रेणी 'क

चिसो सिरेटो उफ्- - - आज जाड़ो पनि कत्ति साह्रो। घाम नलागेको पनि पूरा आठदिन भइसक्यो। यो पूषको महीना कहिले पनि नआवोस् है भगवान ... ...!

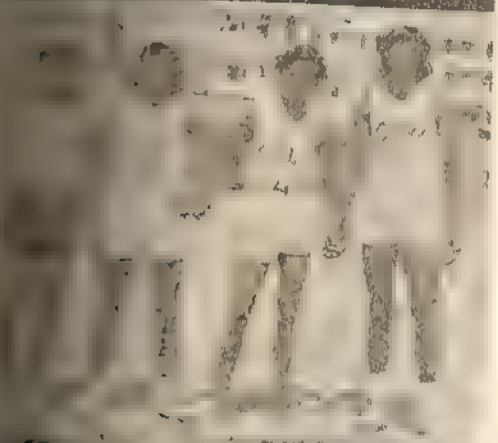
मैला लुगा उसको कत्ति दिन अघिदेखि नधोइएको। उसलाई हेर्दैमा थाहा हुन्थ्यो "लक्ष्मी-को श्राप परेको"।

उ बसेको छ गाउँको एउटा भट्टीमा। यो भट्टी त्यसै गाउँका थामी बूढ़ाले अलैंचो सुकाउन बनाएको रे। तर आज त्यहाँ ती अलैंचीका बूटाको नाम निशान छैन। खाली छन् उत्तीस र मलताका रूखहरू मात्र। भट्टीको छानु मकाएर झरी सकेको छ। त्यसका गरलाहरू मात्र पर्खालमा अड़ेका छन्। त्यसैमाथि सड़ीसकेका खर लगाएर उसले ओत्याएको छ वर्षाको झरीबाट बाँच्न दिन-भरी भिक्षा माँग्छ। उसको पेशा नै 'माँग्नु" भएको छ। उ गाउँघर घुम्छ एउटा फाटेको रूपसाईट बोकेर, उसको एउटा खुट्टा छैन। उ एउटा खुट्टाको भरमा हिंड़छ। आज पनि उ गाउँतिर जान लागेको हुन्छ रूपसाईट बोकेर। फलैंचा नेर पुग्दा उसले एउटा युवक फलैंचामा बिसाई रहेको पाउँछ। युवकले प्रश्न गर्छ "ए दाइ, तिम्रो खुट्टा के भएको?"

युवकको यस्तो प्रश्न सुनेर भिखारीले एका-एक आँशु बररर चुहायो। उसको अतीत [illegible] चोटि पल्टियो! उ पनि फलैंचामा बस्यो र खुइय... ... गर्दै भन्यो — "नानी, ... यसको लामो इतिहास छ। नानी मेरो खुट्टा के भयो भन्नु र ... ...!" युवक फेरि उसको इतिहास जान्न चाहन्छ — "दाइ सक्षेपमा भए पनि भनिदेऊ।" युवकको स्नेहले भरिएको प्रश्नले भिखारीको आजसम्म सबैबाट प[illegible] उपेक्षा, घृणा बिर्सेर आफ्नो विगतका [illegible] सुनाउन थाल्छ।

त्यस बेला म सोह्र वर्ष भर्खरै ला[illegible] थिएँ। यस्तै पूषको महीना थियो। [illegible] भरीका ठिटा हामी शिकारी बूढ़ाको घ[illegible] मेला भएका थियौं। बूढ़ा थिए [illegible] खालका। हामी सबै गाउँका ठिटाहरू [illegible] भनेपछि मरिमेटथ्यौं। बूढ़ाले कहिले हामील[illegible] बर्माको लड़ाईमा गएको, लड़ाईं थामिए[illegible] प्रोमको जंगलमा हिंस्रक जन्तुको शिकार गरे[illegible] पछि फौजबाट नाम काटी आएको औ त्यसै[illegible] केहि धन बटुली घरबार गरेर बसेको क[illegible] सुनाउँथ्यो। बूढ़ाको यस्ता कुरा सुनी हामी [illegible] लाग्यौं लाहुरे हुन। मेरो घरमा दुःख के[illegible] थिएन — खेतीबारी गाई-गोठ थियो तर म[illegible] लाहुरे हुने इच्छाले एकोहोरो बनाएको थियो[illegible] बिहा भएको वर्ष दिन भएको थिएन। आफ[illegible] गुराँसको फूल जस्तो पत्नीलाई चट्ट छो[illegible] सेनामा भर्ना भएँ। हाम्रो ट्रेनिङ्ग के ख[illegible] भएको थियो भारत र चीनको युद्ध शुरू भयो[illegible] चीनियाँहरूले आसाम कब्जा गरी सक्न ल[illegible] भनेर एकदिन राती एक बजेको हुँदोहो प्लाट[illegible] कमाण्डरलाई आफ्नो पल्टन लिएर जाने आ[illegible] भएछ। सिटि बज्यो। हामी जवानहरू जराकजुरुक उठ्यौं। एकछिन पछि हाम्र[illegible] शिविरमा हवलदार रणधोज थापा आए[illegible] फालिंगको अनुमति दिए। आधा घण्टापछि त्यहाँबाट हिँड़्यौं। गाड़ीका लस्कर बिजु[illegible] बत्ती जलाएर कुदन थाले। भोलिपल्ट हामी नेफाको सिमानामा पुग्यौं। यहीं राती खान[illegible] खाइसकेपछि लाल सेनाको विरुद्ध भिड़[illegible]

Sister Declan, the Chief Guest at the Annual Sports Meet with the Headmaster



Modern Warriors of the Dooars Tribal Groups.

Hasta Bahadur receiving the prize from Sister Declan at the Annual Sports Meet

[illegible] हामी सबै जना आफ्ना [illegible] अघि बढ्यौं । चारैतिर [illegible] मात्र सुनिन्थ्यो । देख्नु सुन्नु [illegible] कता लागे पत्तै भएन । [illegible] मुखको आड़मा बसेर गोली [illegible] थिएँ एकै चोटि गड्यांगको [illegible] मेरा छेपारीमा एकैचोटी दुइ- [illegible] जस्तो लाग्यो । त्यसपछि [illegible] केही थाहा भएन । [illegible] मैले आफूलाई अस्पतालमा [illegible] मेरो अपरेशन भयो । मेरो खुट्टा काटियो । घाउ बिसेक भएपछि मैले घर फर्कने आदेश पाएँ । तर..... नानी मैले घर कसरी जाने ? न त मैले धन कमाएँ न त नाम । अहिले म सँग मेरो पौरख खालि यो रूपसाइट र काठको खुट्टा मात्र छ । मैले के गर्न सकें र ? मैले सबै मेरो आफ्नु गुमाए नानी ! मैले मेरो जन्म दिने बाबु आमा गुमाएँ, आफ्नो प्राणप्यारी मायालुको चोखो प्रेम गुमाएँ । खोई के भन्नु भाइ ....." भन्दै भिखारीले आँखाबाट आँशु बहायो ।

मुक्तक चार

सोमनाथ छेत्री,
एघारौं श्रेणी 'कला'

[illegible] च्यातेर हेरें
[illegible]
[illegible] डुदिएँ
[illegible] मन्दिरका ।

[illegible] डोरी चुँड़िएर जान्छ
[illegible]
[illegible] ओइलिएर जान्छ
[illegible]

बुझ्न सकिन्न मुटुका व्यथाहरू
[illegible] अनुहार हेरेर
बुझ्न सकिन्न समुद्रका गहिराइहरू
केवल किनारा हेरेर ।

कहिले ता यो जिन्दगी
लाग्छ बोझ आफैंलाई
त्यसैले रित्याई दिन मन हुन्छ
कहिले, तर यही जिन्दगी
वरदान झैं लाग्छ आफैंलाई
र, स्याहारिरहने मन हुन्छ ।

उदारतानै मित्रताको गाँठो हो ।

—ओस्कर वाइल्ड ।

मेरो देश—मेरो आफ्नै दृष्टिमा

ध्रुव प्र...
बाह्रौं श्रेणी 'वि...

हिमालयको मुकुट लाएर, कन्याकुमारीको पइतालामा उभिएर, आसाम अनि राजस्थानको अंगालोमा आफ्नै विशेषताहरू संगालेको यस्तै छ मेरो देश 'भारत'।

मलाई कुनि किन हो सात वर्षको उमेर-देखि यता अग्लो रूखमा चढ़ेर आफ्नो देशको अनुहार हेर्ने रहर लागथ्यो। भूगोल किताबको पन्नाहरू भित्र मात्रै मेरो देश नआँटेर उकुस-मुकुस भएको अनुभवले मेरो यो रहरलाई अझ बलिया बनाउँदै लगिरहेथ्यो। मलाई लाग्थ्यो मेरो देशले ती किताबका पन्नाहरूको बन्धनलाई चट्ट चुँड़ाई अझै अरू केही सिकाउन छट्पटि रहेछ तर त्यसबेला मैले सोचेको पनि थिइनँ, मेरो देशको अनुहार मेरो आफ्नै गाउँको अनुहार हो, मेरो गाउँको अनुहारनै मेरो देशको अनुहार हो भनेर। तर उमेरको साथ साथै बुद्धिको विकास भएकोले मैले मेरो भूललाई बुझें। अनि मैले ती रहरहरूलाई उन्मुक्त जाँगरको कुचीले आँखाको क्यानभास भरी मेरो देशको अनुहार यसरी रँगाएँ।

गँगोत्री अनि मानसरोवरको मुहानबाट गंगा अनि ब्रह्मपुत्र शान्त भई सधैं अघि बढ़िरहने प्रेरणा दिइरहेको मेरो देश भारत जहाँ विभिन्न प्रकारका जाति, भाषी, धर्मावलम्बीहरू बसोबासो गर्दै आएका छन्। इतिहासको सिरानदेखि निचालेर हेर्दै लग्यौं भने आर्य, मंगोल, द्राविड़ इत्यादि सबै थरीका मानवहरू कहींबाट आएको होस्, भारतभूमिको छाती भरी छरिएर बसेका छन्। बुद्धको अहिंसाका उपदेशमा ढुंगाहरू फुलेको यो देशले साँच्चै नै विश्वको इतिहास-मा केही ठाउँ ओगट्न सकेको छ। यह... धूलो-माटो, बन-जंगलमाथि भगवान् र... हरेक पाइलाहरूले रामायणका पाताहरू रंगा... छन्, महाभारत जस्तो महाकाव्य यही दे... कथा हो, श्रीकृष्णका महावाणीहरू अझै ... गीतामा हरियै छ, महावीर जैनले अहिं... पाठ पढ़ाएर अमर भएको कथा इतिह... छातीमै टाँसिराखेको छ। गाँधीजीको 'स... जयते' को मन्त्रले विश्व काँपेको थियो ... अत्युक्ति नहोला। जसको नेतृत्वमा ... देशका नागरिकहरूको त्याग अनि एकता ... आज हामी खुला आकाशको छाना ... बाँचिरहेका छौं। यो देशको कुन शहर ... होला जहाँ गिर्जा छैन, मन्दिर-मस्जिद ... गुम्बा छैन। हिन्दी, नेपाली, बंग... मारवाड़ी, मराठी इत्यादि विभिन्न जातिहरू... आ-आफ्नै भाषा, रीति-रीवाज अनि ... भूषाहरू छन्। यसरी यो देश सानै भए प... यहाँका वासीहरूमा विभिन्नता पाइन्छ। ... यही विभिन्नता भित्र हामी एकताको भाव... पाउँछौं। जब देशमा कुनै प्रकारको स... (आन्तरिक वा बाह्य) आइपर्छ तब ... विभिन्न जातिका विभिन्न धर्मावलम्बीहरू एकता... सूत्रमा बाँधिएर संकट मोचनको निम्ति कम्... कस्छन्। यसैले भारतभूमिको अनेकताम... एकता बाँधिएको छ भन्न अत्युक्ति नहोला। जस... साक्षी इतिहास छ।

अहिले म मेरो तन्द्राबाट ब्यूँझन्छु ... आफैं छक्क पर्छु इतिहासका पंक्तिहरूमा एकक्षण... निम्ति भए पनि के साह्रो डुब्छु। अनि मे... आँखाहरू फेरि देशको 'वर्तमान' भरी उभिदिन्छ

[illegible] 'सत्यमेव जयते' काट्टियको [illegible] छ, नेहरूको शान्तिको [illegible] नक्शा जस्तो, दाँत झरेको [illegible] ! मैले पढ्दै गरेको प्राथमिक [illegible] विद्यालयको अस्तित्व अँटाएर [illegible] गरीबहरूको निधार जस्तो [illegible] आफ्नो अनुहारमा कालो [illegible] डिच्च हाँसिरहेछ । डाड़ा- [illegible] काठको घर अग्लो सिमेन्टको [illegible] परिणत भएको छ भने दिनमा [illegible] रोटी खाएर बोरामा सुत्ने [illegible] त्यही रोटीदेखि पनि वंचित् [illegible] चिसो भूईं र नाङ्गो सड़क- [illegible] लिएर लम्पसार छन् । यसरी [illegible] देशले काँचुली फेर्दैछ ।

[illegible] होड़बाजी र व्यक्तिगत ताना- [illegible] अवस्था कसरी बिथोलिरहेछ; [illegible] फुर्सद छैन । दिनभरी खेतमा [illegible] उब्जाउनेहरू बेलुकी झोपड़ीमा [illegible] कटौरा भरी चिसो पानी [illegible] पर्छ । पसीना बहाएर दिनभरी [illegible] रूट्नेहरू नाङ्गै शरीर [illegible] माघको जाड़ोमा अगेना सल्काएर [illegible] पर्छ । ढाड़भरी ईंटा र [illegible] बिल्डिङ्ग ठड़्याउने श्रमिकहरू तारामण्डल देखिने घरमा पानी चुहेको आवाज-संगै जागो बस्न पर्ने—यस्तै छ यो देशको व्यवस्था ।

देशको सिमानामा रगत चढाएर बली हुने सन्तानहरूलाई विदेशी पो हौ त भनेर औंला ठड़्याउन सक्ने यस्तै नक्कचरे छ यो देशको सरकार । पानीको तिरतिरे धारामा भाँड़ाको लाम्पुच्छरे लाइनलाई मेरो देशको 'साइनबोर्ड' पढ़े हुन्छ । मलाई त कहिले काहीं यो देशका मानचित्र छेरौटीले लखतरान पारेको रोगीको अनुहार जस्तो लाग्छ ।

तर जे होस्, जस्तो सुकै होस् यो हाम्रो देश, हाम्रो पुर्खाको रगत र पसिनाको देश त्यसैले यो मेरो देश । अब मैले गंगा र ब्रह्मपुत्रको लयमा उन्नतिको धेरै फूलहरू फुलाउनु पर्छ । रूढ़िवादिता अनि राजनैतिक होड़बाजी मेटाएर एउटा शान्तिमय सुजला, सुफला भारत-को निर्माण गर्नुपरेको छ । त्यसर्थ मलाई हतार छ पाठकवर्ग मैले चाँड़ोभन्दा चाँड़ो यो देशलाई एकताको सुत्रमा बाँधेर गाँधीजीको सपना साकार तुल्याउनु छ । त्यसैले बिदा पाऊँ... ... ... मलाई हतार छ ।

[१९७८ सालमा 'युवा निबन्ध प्रतियोगिता' दार्जीलिङ्गमा दोस्रो स्थान प्राप्त निबन्ध ।
—सम्पादक]

विज्ञहरूले अज्ञानीको विश्वासलाई धमिल्याउन हुँदैन ।

—गीता ।

मित्र 'देउन' प्रति सम्झनाका लहरहरू

तारा थाप
दशौं श्रेणी (ब

देउन ! मेरो हितको मित्र
मानवभरिमा एक विचित्र
मात्र तिमी हौ प्राण प्रिय साथी
नित्य रहने हृदय माझि ।

मित्रभरिमा हुन पर्ने गुण
दया दृष्टीमा तिमी निपुण
आकांक्षा विशाल नित्य सद्गुण
प्रतेक प्रतेकमा तिमी अरुण ।

दुःख पिकामा हर्दम सयार
अहो ! मित्र कत्रो प्यार
अस्वास्थ्यमा त्यो सहार
भुल्न सक्तिनँ त्यो सब मार ।

देउन । तिम्रो त्यो मिठो बोली
बिर्साउन समर्थ छ मनको कोइलो
रसिक बात उच्च बोली,
आजका साथी सम्झाउँछ भोलो ।

मित्र वर्णन यो स्वार्थ पूर्ण ।
शोक, दिलायो अहो ! कविता कोर्न
लहर सम्झनाका एक-दुइ मात्र
लाखौं सम्झना तिमीलाई र
वेदना आघात ।

केही आधुनिक उखानहरू

अमर कुमार भूसाल
एघारौं श्रेणी 'कला'

१ पशुपतिको यात्रा डाइरियाको जात्रा ।
२ आफै ता डयास कसले दिने क्यास ।
३ हाती छिन्यो पुच्छर काटी देऊ ।
४ बाँदी हेरी कछर बनाउनु ।
५ जलेको मुटुलाई एक्सरेमा देखैन ।
६ अघिको न्युटी पछिको झुठी ।

सुसाइट

कालिम्पोङ

१९७८

सुखी जीवन

'बनोद कुमार अग्रवाल,
दशवीं कक्षा

?

के लिए ।
पास न आएगी ।
रहम न खाएगी ।
छा जाएँगे ।

शान्ति तब कैसे मिलेगी ?
निद से पलके कब मुदेगी ?
जीवन सुखी कब होगा ?
अंधकार नाश कब होगा ?

कर्मरत रह जीवन कटेगा,
फल की चिन्ता से दूर रहकर ।
जीवन में सुख लौटेगा,
संतोष-फल हस्तगत कर ।

संतोष ही प्रकाश है ।
सुख जन्म देय प्रकाश है ।
फल उच्चकोटि प्रकाश है ।
स्वच्छ जीवन ही प्रकाश है ।

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ाह की शहनाई उतनी अच्छी नहीं बजती जितनी युद्ध में बिजयका बिगुल ।

—चन्द्रशेखर आजाद

ईमानदारी

सुशील कुमार बैगानी
दसवीं क

राजस्थान के सादलपुर नामके शहरमें एक मारवाड़ी सज्जन व्यापारी थे। श्रीमान प्रेमचन्दजी इस स्थानके एक प्रतिष्ठित वकील थे। स्वभावसे शान्त और लोकप्रिय।

एकदिन लगभग १० बजे मारवाड़ी सज्जन वकील साहबके घरपर आये। इस समय वकील साहब कचहरी जानेकी जल्दी में थे। वकील साहब से परिचय होनेके कारण मारवाड़ी सज्जन ने डरते-डरते कहा– 'वकील साहब, मैं एक परदेशी हूँ और इस शहरमें अपरिचित होने के कारण किसी अन्य से सहायता प्राप्त नहीं कर सकता। इस समय मुझे व्यापार में बहुत नुकसान हो गया है। इस समय मैं विपत्तियों से सताया हुआ हूँ। यदि आप मेरी सहायता कर सकें तो, मैं आपका जन्म भर आभारी रहूँगा। आज मुझे याचना करते बड़ी लज्जा आ रही है, पर मैं लाचार हूँ।'

अन्त हृदय से निकली हुई इस सज्जनों की आवाजने वकील साहब का बहुत प्रभावित किया। वे ना नहीं कर सके। मुकदमों भरने को जो रुपया कचहरी ले जा रहे थे, बैग से निकाल कर उनके हाथपर रख दिये। कहा 'महाशय, पाँच-पाँचके सौ नोट है। आप चिन्ता न किजिये। इससे आपका काम चल जायेगा।'

मारवाड़ी सज्जन ने कहा—'वकील साहब, आप इतनी रकम दे रहे हैं, कोई कागज लिखवा लिजिये। मुझ परदेशी का क्या ठिकाना?

वकील साहब ने कहा –'महाशय, का लिखवाना ईमानदारीका प्रमाण पत्र नहीं है सच्चे व्यक्तिके लिये कागज-पत्रका बन्धन है। आपके हृदय से निकली हुई आव यह विश्वास दिलाती है कि आप ईमानद मनुष्य है।' यह कहकर वकील साहब मह को विदा करके कचहरी चलदिये। कुछ महीनों बाद मारवाड़ी सज्जनका स्थानान्त जयपुर की तरफ हो गया। बेचारा उपकार बोझसे दबा था। पर अभी पैसा इतना था कि वापस करके जाता। शर्मके म वकील साहब से मिले भी नहीं। उन अचानक चले जाने पर कुछ मित्रोंने वकी साहब पर ताना-बाजी की। कहा—'आप बड़े भोले है। वकील साहब, जो परदेशीको रु दे बैठे है, आपके पास कोई लिखित काग भी नहीं है जो आप वसूल कर सकें वकील साहब ने कहा—'मुझे पूर्ण विश्वा है उसकी ईमानदारी पर। विपत्तियों ने उ लाचार बना रखा है। एकदिन आयेगा मेरी बात सच निकलेगी।' चार पाँ वर्ष बीत गये। अचानक एकदिन पोस्टमेन वकील साहब के घरपर आवाज लगाई वकील साहब आपकी एक रजिष्ट्री है वकील साहबने उसे ली और खोलकर देख तो भीतर पाँचसौ रुपयेका 'दि बैंक अफ बड़ौदा' का चेक और एक कागज पड़ा था। कागज में लिखा था—'वकील साहब मुझे दुःख है कि मैं आपकी रकम जल्दी न चुका सका। आपकी आर्थिक सहायता ने मेरे कष्टोंका निवारण किया। दुःख है कि मुझे व्यापार में बहुत नुकसान हो गया है। इसलिए मैं जयपुर आ गया हूँ।

छोड़ते समय शर्मके कारण आपसे
नहीं सका। आप मुझे क्षमा
पत्र को पढ़कर वकील साहब
व्यक्ति की ईमानदारी की प्रशंसा
को। मित्रोंको पत्र दिखलाया और कहा
देखिये यह मारवाड़ी सज्जन कितना ईमानदार
और सच्चा है।

बाल-जीवन

किसनलाल मंसाली,
दसवीं कक्षा

बाल जीवन कितना सुखमय।
जीवन दुखका होता नहीं भय।
क्या राजा-रंक नहीं समझा।
क्या विज्ञ-अज्ञ नहीं जाना।
बाल जीवन कितना सुखमय।

मस्तीका जीवन अपना है।
खाया-पिया और मस्त रहा।
कहाँ और कब क्या होता है।
इससे क्या मतलब अपनेको।
बाल जीवन कितना सुखमय।

माया-मोह नहीं जाना।
दुःख-बन्धन नहीं पहचाना।
सुख-क्रीड़ा ही सदमें माना।
ईश्वर का रूप सभी ने जाना।
बाल जीवन कितना सुखमय।

और किसान का अर्थात् परिश्रम का ही जीवन सच्चा है।

—महात्मा गाँधी

देनेका अधिकार सिर्फ उसे है जो प्रेम करता है।

—रवीन्द्रनाथ टेगौर

सुमाइट

इच्छा

इस्तियाक अह
नवीं

इच्छा जिसे कहते हैं वह मनुष्यके ज्ञान और उसके वास्तविकता का एक हिस्सा है। इच्छा मनुष्यकी प्रवृतिमें कूट-कूटकर भरी हुई है। यह कोई ढकी छिपी बात नहीं है कि इच्छा के बिना मनुष्य जी नहीं सकता, क्योंकि जीने की इच्छा ही मनुष्यको कुछ करने पर आमादा करती है। इस संसार में जो रंगीनी हम देख रहे हैं वो मनुष्य इच्छा के कारण पैदा हुई है। बाजार की रौनक, दुकान की सजावट, मकान की सजावट, रास्तों की गहमा-गहमी, महफिलों कि चहल पहल सबके पीछे इच्छा काम कर रही है। अगर इच्छा का चक्कर न चलता तो यह दुनियाँ भी यथार्थ रूप में देखी न जाती। ईश्वर के इच्छा आदम को भेजनेकी हुई। आदम के दिलमें एक साथी की इच्छा ने जन्म लिया फिर आदम और हव्वा दोनों के दिलमें शैतान के बहकाने पर मना किया हुआ फल खाने की इच्छा ने अँगड़ाई ली। फिर हम दुनियाँ में आए और ईश्वरने इच्छा की एक दुनियाँ मनुष्य के दिलमें रख दी। जिस दिन आदम ने फल खाया, उस दिनसे आजतक मनुष्य इच्छा के दलदलमें फँसा हुआ है, उसकी पूरी जिन्दगी इच्छा के पूर्तिमें गुजर जाती है। फिर भी कहता है हजारों इच्छाएँ ऐसी है जो रह जाती है। एक बापकी इच्छा होती की उसका बेटा बहुत बड़ा आदमी बने लेकिन प्रकृति उसको कुछ और ही देती है। कोई ईश्वरको प्रत्यक्ष रूप देखने की इच्छा रखता है, कोई कवि लेखक बनने की इच्छा रखता है, किसीको बनने की इच्छा होती है, किसीको ऊँचे नौकरी की इच्छा होती है, किसीको दौलत किसीको खूबसुरत मकान बनानेकी, किसी विदेशी कार खरीदने की, किसीको बनने की, मतलब यह कि सारी दुनियाँ इच्छा पर निर्भर है। इच्छाको अगर बेलगाम करदिया जाए तो मनुष्य हयवान भी बन जाता है। इच्छा एक समुद्र है और मनुष्य की हैसियत एक छोटी सी नाव की तरह है अगर धर्मका ज्ञान और उसकी सीमा का चप्पू से इस नावको खेने की कोशिश नहीं की गई तो यह इच्छाका समुद्र मनुष्य की कस्तीको डूबो देगी।

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सबके भले में ही अपनी भलाई है।

—महात्मा गाँधी

गद्दार से समझौता नहीं किया जाता।

—भगत सिंह

तो क्या ?

अनुपम सरकार,
ग्यारहवीं श्रेणी (विज्ञान

...न हो गए हैं उसमें न
... समय के साथ बढ़ रही है,
... नहीं रहा जा सकता ।
... चाहिए था । लेकिन फिर भी
... हूँ । हमारी एक दाँत की
... शाम साथ नकटे तो लगता
... नया है, जीना दूभर हो जाता है ।
... तरह वह बरामदे में खड़ा है ।
... हूँ—बुलाने का संकेत । वह
... ता है । सदा की भाँति न वह
... ह और न ही रूकने कहता है ।
... आगे बढ़ता हूँ । आशा बनी
... पीछे से एक आवाज उभरेगी
... दूर पैरों की पदचाप सुनाई देगी,
... सब तो सिर्फ कल्पना है । न ही
... ज आती है और न ही पदचाप
... है । मुझसे रहा नहीं जाता ।
... कर देखता हूँ परन्तु एकबार फिर
... का ही मुझे देखना पड़ता है ।

... यह है कि वह मुझसे नाराज नहीं
... मैं उससे नाराज हूँ । इसलिए
... बात नहीं की । तीन-चार दिनसे आ
... लेकिन वह कभी भी दिखाई न दिया ।
... कम वह मेरे पास तो आ सकता था ।

मैं चलरहा हूँ—अपने ही विचारों में तल्लीन—दुनियाँ से बेखबर । प्राकृतिक दृश्य मुझे अपनी अपार चुम्बकीय शक्ति से आज अपनी ओर खींच नहीं पा रहे हैं । शायद मैं अब वह 'लोहा' नहीं रह गया हूँ । किसी और वस्तु में परिवर्तित हो चुका हूँ ।

घर पहुँचता हूँ । अपने कमरे की खिड़की खोलता हूँ । मेरे हमउम्र बैडमिन्टन खेल रहे हैं । अच्छा नहीं लगता । खिड़की झट से बन्द कर देता हूँ ।

नजर साहित्य पर पड़ती है—एक से बढ़कर एक रचनाकार की अमर कृतियों पर । मुँह फेर लेता हूँ । आज साहित्य पीने की भी प्यास नहीं है ।

चारपाई पर लेट जाता हूँ । अन्तरिक्ष में एक स्थिर बिन्दु पर नजर गड़ाए रखता हूँ और अपने आप को आश्वासन देता हूँ कि समय ही वह एकमात्र दवा है जो मुझे ठीक कर सकता है । शायद कल ही मैं प्रकृति और किताबों में खो सकूँगा ।

मेरे ये कभी भी धोका न दे सकने वाले दोस्त ।

जो स्वयं सुन्दर है उसकी सुन्दरता किसी अन्य वस्तु से नहीं बढ़ती ।

—कालिदास

रामको पति कहने में भी उन्हे संकोच लगा। इसलिये पृथ्वी की ओर देखती हुई राम का परिचय इस प्रकार देती है :—

"सहज सुभाय सुभग तन गोरे।
नाम लखन लघु देवर मोरे।
बहुरि बिधु अंचल ढाकौ।
पिया तन चितई भौह करि बाकी॥"

भारतीय नारी के लिए पति ही परमेश्वर होता है। इसलिये सीताजी कौशल्या से राम के साथ वन जाने देने के लिए निवेदन करती है। राम के द्वारा वन के विभिन्न कष्टों से अवगत कराये जाने पर उनसे कहती है :—

"पति-वियोग के समान जगत मे अन्य कोई दुःख नहीं, उनके बिना भोग रोग के समान है, गहने भार स्वरूप है और संसार यमयातना के समान है।"

पतिव्रता नारी पति के गौरव एवं मर्यादा के लिए कठिन-से-कठिन कार्य करने को तैयार रहती है। साथ ही उसमे आत्म-बल भी होता है। सीताजी यह सोचकर कि मेरे कारण मेरे स्वामी को समाज लांछित न करे, अग्नि-परीक्षा देने को तैयार हो जाती है और लक्ष्मण को आदेश देती है :—

"प्रभु के वचन सीस धरि सीता।
बोली मन क्रम वचन पुनीता॥
लछिमन होहु धरम के नेगी।
पावक प्रगट करहु तुम्ह बेगी॥

मानस में निहित अहल्या का चरित्र भी कुछ कम नहीं उतरता। यदि वे गौतम ऋषि के भेष में आये इन्द्र को पहचान लेती तो कभी भी सहवास की अनुमति नहीं देती। बाद में गौतम ऋषि के त्यागने पर [illegible] भूखी-प्यासी निर्जन कुटिया में तपस्या में [illegible] रही। तभी तो ऋषि विश्वमित्र की [illegible] इस प्रकार फूट पड़ी :—

"गौतम नारी श्राप बस उपल देह धरि धी[illegible]
चरण कमल रज चाहती कृपा करहु रघुबीर

भील जाती की शबरी भी रामके [illegible] भक्ति प्रदर्शन में किसी से कम नहीं उतरत[illegible] वह प्रभु को देखकर अपने तन-मन की [illegible] ही बिसरा बैठती है।

तुलसीदास ने 'मानस' में ताड़का, मन्[illegible] जैसी नारियों को अपनी लेखनी की कला [illegible] छलनी-छलनी कर दिया है। इस पर [illegible] मनुष्य उन्हे 'नारी-निन्दक' भी कहते है। [illegible] उसी कला से उन्होंने कौशल्या, सीता, अहल्[illegible] शबरी जैसी कई नारियों को विश्व के [illegible] समाज में जो अभूतपूर्व स्थान दिलाया [illegible] उसे दृष्टिगत रखते हुए तुलसी के [illegible] उपरोक्त दोषारोपण कहाँ तक उचित है, इस[illegible] निर्णय पाठक स्वयं करे।

तुलसीदास की मानस की नारियाँ [illegible] त्याग एवं ममता की मूर्ति है, वहीं [illegible] पड़ने पर क्रोध एवं ईर्ष्याकी साक्षात प्रति[illegible] बनकर पत्थर को भी भस्म करने की श[illegible] रखती है। कहना न होगा कि इस में निहि[illegible] एक-एक नारीपात्र इस रूप में सामने उभर[illegible] आती है, मानो जीवन की सारी सह[illegible] स्वाभाविकताएँ एक साथ आकर सिमट [illegible] हो। यदि इसके प्रत्येक नारी-पात्र को आद[illegible] मानकर जीवन-मार्ग का मापा जाए तो हमा[illegible] समाज निश्चय ही एक सर्वश्रेष्ठ समाज हो[illegible] इस में किञ्चित् मात्र भी संशय नहीं।

Rithmeticrace—
Juniors.

Primary children in the Foundation Day Celebration.

রূপোর ডিম

শ্রীঅরুণাভ মুখোপাধ্যায়
একাদশ শ্রেণী (বিজ্ঞান বিভাগ)

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টেবিলের ওপর গামলাটা ভর্ত্তি জল রয়েছে—দর্শকরা ঐ গামলার জলে হাত ডুবালে তাদের হাত নিশ্চয়ই ভিজে যাবে। এটা স্বাভাবিক। কিন্তু স্বাভাবিক কিছু কোরলে তাকে আমরা ম্যাজিক বলব কেন?

যাদুকর এলেন তিনি তাঁর হাত সেই জলে ডুবিয়ে নীচে নিয়ে গেলেন আবার হাত দুটো উপরে তুলে আনলেন, একেবারে শুকনো হাত জলের মধ্যে হাত ডোবালেও তাঁর হাত একেবারে শুকনো। দর্শকরা সবাই অবাক, যাদুকরের হাত যেন পদ্মের পাতা, জল দাঁড়ায় না একেবারে।

এটাও একটা বৈজ্ঞানিক খেলা। বাজারে (Zinc Stearate Bath Powder) জিঙ্ক ষ্টীয়ারেট বাথ পাউডার কিনতে পাওয়া যায়। যাদুকর তাঁর দুহাতে প্রথম থেকে ঐ পাউডার খুব কোরে মেখে রেখেছেন। ঐ পাউডার লাগালে জলে হাত ডুবালেও হাত ভিজবে-না। লাইকোপডিয়াম চূর্ণ দিয়েও এ খেলা দেখানো চলে। মানুষের হাত জলে ডুবালে ভেজে কেন? বৈজ্ঞানিকরা বলেন জলের ক্ষুদ্রতম কণিকাগুলি হাতে লেগে যায়। কাজেই ঐ পাউডার হাতে মাখার দরুণ যাদুকরের হাতে জলের কণিকা লেগে থাকতে পারে-না। দর্শকদের হাতে ঐ পাউডার মাখা নেই, কাজেই তাদের হাত সহজেই জলে ভিজে একসা হয়ে যায়।

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[illegible] টেবিলের ওপর একটা জলভর্ত্তি কাঁচের [illegible] রূপোর ডিম (egg) এনে হাজির [illegible] রূপোর মতই ঝক্‌ঝক্ কোরছে, [illegible] তাদের ভেতর থেকে একজনকে [illegible] আনতে বলা হোল। আশ্চর্য্য জল [illegible] আনতেই দেখা গেল রূপোর [illegible] কালো রঙ্ ডিমটার, মনে হয় যেন [illegible] কালি মাখিয়ে দেওয়া হয়েছে। [illegible] কিন্তু খুবই সামান্য, ওতে ভুষোই [illegible], মোমবাতির শিখায় ডিমটাকে [illegible] আস্তে আস্তে কালো হয়ে যাবে। [illegible] কাঁচের বাটিতে রেখে তাতে কয়েক [illegible] জলের তলায় ঐ ডিম রূপোর মত [illegible] থাকবে। দর্শকদের দেখে মনে হবে [illegible] বুঝি রূপোর ডিম অথচ জল [illegible] দেখা যাবে ডিমটা মিশমিশে [illegible] একটা বৈজ্ঞানিক ব্যাপার— মোমবাতির [illegible] উঠে আসে সেটি হচ্ছে "কার্বন"— [illegible] ছোট কার্বন-কণিকা জলে ভেজে না [illegible] পাতলা হাওয়া আটকে পড়ে। [illegible] বাইরের আলোক রশ্মি আয়নার [illegible] হতে থাকে। ফলে সমস্তটা ডিম [illegible] হবে যেন রূপোর তৈরী বা নিকেল করা।

হাস্য কৌতুক

সঞ্জীব গুহ
একাদশ শ্রেণী—বিজ্ঞান শাখা

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অধ্যাপক : বলো তো খোকা আহমেদাবাদ দূরে না চাঁদ ?

রাম : আহমেদাবাদ।

অধ্যাপক : কি করে ?

রাম : চাঁদ কে আমরা দেখতে পারি কিন্তু আহমেদাবাদকে দেখতে পারি না।

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একটি নববধূ Novelty সিনেমা হলের ম্যানেজারকে ফোন করছে :—

বধূ : হ্যালো ! Novelty সিনেমা ?

ম্যানেজার : আজ্ঞে হ্যাঁ, বলুন।

বধূ : আচ্ছা আজ কোন্ সিনেমা চলছে ?

ম্যানেজার : (করুণ স্বরে) "আও প্যার করে।"

বধূ : (ক্রোধান্বিত হয়ে) বদমাইশ !

ম্যানেজার : আজ্ঞে ওটা তো কাঞ্চন হলে চলছে।

বধূ : (ক্রুদ্ধ স্বরে) লোফার !

ম্যানেজার : আজ্ঞে ওটা তো লোকেশ টকীজে মর্নিং শোতে চলছে।

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একবার একজন মহান নেতা এক বিশাল জনসভায় জনতার সামনে ভাষণ দিতে দিতে বলেন : দেখুন এখন আমার বয়স ৮৫ বছর কিন্তু তবুও এত বয়স হওয়া সত্ত্বেও আমার কোন শত্রু নেই। ভীড়ের মধ্যে থেকে একজন চেঁচিয়ে বলে : বেচারা সব শত্রুই বোধ হয় মরে গেছে।

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রাজেশ : রেডিয়ো কখনোও সংবাদপত্রের স্থান দখল করতে পারবে না।

সুরেশ : কেন নিতে পারবে না ?

রাজেশ : কেন না রেডিয়ো দিয়ে কখনোও উনুন জ্বালানো যায় না।

গুরু মশাই : শ্যাম বলো তো "কাল" কত প্রকার হয় ?

শ্যাম : গুরু মশাই, কাল দুই প্রকারের হয়, লোকাল কাল (Call), দুই ট্রাংক কাল (Call)।

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রোগী : ডাক্তার বাবু ! আমি বাঁচব না।

ডাক্তারবাবু : তুমি নিশ্চয়ই বাঁচবে। কেন না এই দশজনের মধ্যে নয়জনই মরে যায় ইতিমধ্যে নয়জন মরেও গেছে তুমিই সেই দশম ব্যক্তি যে বাঁচবে

একটু খানি হাসো

সুজিত চ্যাটার্জী
একাদশ শ্রেণী

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একদিন এক পার্টিতে একটি স্ত্রীলোক গান করছিল। স্ত্রীলোকটির পাশে একজন লোক বসেছিল এবং ঐ গান শুনতে তার খুব খারাপ লাগছিল। সে বলে—

"কি গলা ফাটিয়ে চেঁচিয়ে গান করছে, ও কে ?"

লোকটির পাশে আর একটি লোক বসেছিল সে বলে—

"উনি আমার স্ত্রী।"

"মাপ করবেন, ভুল হয়ে গেছে। ওনার গলার আওয়াজ তো ভালোই কিন্তু এই গানের রচয়িতা কে ?"

"আমি" বলে স্ত্রীলোকটির স্বামী।

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একটি বারে'এ (Bar) একজন লোক একটা কুকুরের সাথে পা রাখে।

"গাধা কেন সাথে করে নিয়ে এসেছো ?" বার-এর ম্যানেজার বিরোধিতা দেখায়।

"তুমি কি অন্ধ ?" কুকুরের মালিক লোকটি বলে, এটা তোমার কাছে গাধা বলে মনে হচ্ছে।"

"আমি আপনাকে না কুকুরকে জিজ্ঞাসা করছি।"

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Shri G. O. Phipon B.Sc., B.T.
Shri D. D. Sharma B.Sc. (Hons)
Shri S. K. Subba M.Sc.
Shri B. K. Baral B.Sc. (Hons) B.Ed.
(Nepali) Shri B. K. Subba B.A., B.T.
(Hindi) Shri B. C. Mishra M.A., B.T.
(Tibetan) Shri S. W. Bhutia B.A.
Shri L. K. Thapa M.A., B.T.

RN2930/58

APPEAL

The School completes a hundred years of memorable and fruitful existence on 31st March 1986

The Staff Council and the Board of Management S.U.M. Institution have decided to observe this occassion in a befitting manner and as a centenary memoriam decided to have a commodious auditorium completed by February 1986.

The estimated amount at the present price schedule has been fixed at Rs. One Lakh and fifty thousand. The School has from 1977 academic session started raising funds for the purpose.

The School appeals to all friends, welwishers both within and without the country as well as ex-students to donate generously for the purpose.

Any amount sent to the Headmaster for the purpose will be thankfully accepted.

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